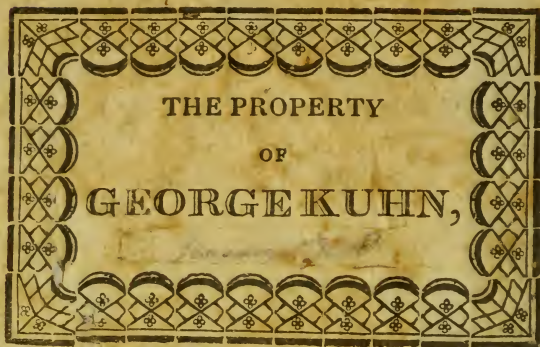




January 1st 1808 —



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For the above
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AN
INTRODUCTION
TO THE
MAKING OF LATIN.

Selected chiefly from ELLIS'S EXERCISES, and adapted
to the Rules of ADAM'S SYNTAX.

TO WHICH IS SUBJOINED, THE
SECOND PART OF LYNE'S LATIN PRIMER.

By WILLIAM BIGLOW,
Teacher of an Academy in Salem, Massachusetts.

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REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION OF THE HOUSE OF COMMONS

PASSED IN APRIL 1861

AND IN ANSWER TO A RESOLUTION OF THE HOUSE OF COMMONS

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BOOKS

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THE UNIVERSITY OF CHICAGO

1871

AN
INTRODUCTION
TO THE
MAKING OF LATIN.

CHAP. I. RULE III.

I READ, *lego*, 3.
Thou thinkest, *cogito*, 1.
He hears, *audio*, 4.
We hinder, *prohibeo*, 2.
Ye suppose, *puto*, 1.
They defend, *defendo*, 3.

I did obtain, *obtineo*, 2.
Thou didst understand, *intelligo*, 3.
He did judge, *judico*, 1.
We did direct, *præscribo*, 3.
Ye did come, *venio*, 4.
They did see, *video*, 2.

I have fought, *quæro*, *ſivi*, 3.
Thou haſt found, *invenio*, *veni*, 4.
He has departed, *diſcedo*, *eſſi*, 3.
We have aſſiſted, *fuccurſo*, *i*, 3.
Ye have feared, *metuo*, *i*, 3.
They have conſidered, *conſidero*, *avi*, 1.

I had choſen, *dèligo*, *legi*, 3.
Thou hadſt gone, *eo*, *iſi*, 4.
He had diſputed, *contendo*, *i*, 3.
We had triumphed, *triumpho*, *avi*, 1.

Ye had called back, *revoco, avi, 1.*

They had done, *ago, egi, 3.*

I shall leave, *relinquo, iqui, 3.*

Thou wilt build, *ædifico, avi, 1.*

He shall compare, *comparo, avi, 1.*

We will send, *mitto, iſi, 3.*

Ye will pretend, *ſimulo, avi, 1.*

They will carry, *porto, avi, 1.*

I can support, *ſuſtineo, ui, 2.*

Thou mayeſt receive, *accipio, epi, 3.*

He may require, *exigo, egi, 3.*

We may know, *ſcio, iui, 4.*

Ye may redeem, *redimo, emi, 3.*

They can recover, *recupero, avi, 1.*

I might blame, *obtreſto, avi, 1.*

Thou wouldeſt run away, *profugio, ere, 3.*

He could effect, *efficio, eci, 3.*

We might obey, *obedio, iui, 4.*

Ye ſhould compel, *cogo, coegi, 3.*

They might deliver, *trado, idi, 3.*

I may have lived, *vivo, vixi, 3.*

Thou mayeſt have thought, *exiſtimo, avi, 1.*

He may have fought, *conſigo, ixi, 3.*

We may have deſired, *concupiſco, iui, 3.*

Ye may have declared, *declaro, avi, 1.*

They may have foreſeen, *provideo, di, 2.*

I might have defended, *defendo, di, 3.*

Thou mighteſt have told, *narro, avi, 1.*

He might have doubted, *dubito, avi, 1.*

We might have wept, *fleo, fleui, 2.*

Ye might have agreed, *aſſentio, ſi, 4.*

They might have placed, *pono, poſui, 3.*

I ſhall have hoped, *ſpero, avi, 1.*

Thou ſhalt have wiſhed, *opto, avi, 1.*

He ſhall have refuted, *refuto, avi, 1.*

We shall have conquered, *vinco, vici*, 3.
 Ye shall have received, *acquirō, quisiui*, 3.
 They shall have obtained, *impetro, avi*, 1.

See thou, *video, vidi*, 2.
 Let him call to, *appello, avi*, 1.
 Ask ye, *rogo, avi*, 1.
 Let them bind, *vincio, vinxi*, 4.

I am plundered, *diripior, direptus sum*, 3.
 Thou art led out, *educor, educus sum*, 3.
 He is appointed, *constituor, constitutus sum*, 3.
 We are hindered, *impedior, impeditus sum*, 4.
 Ye are taken, *capior, captus sum*, 3.
 They are governed, *regor, rectus sum*, 3.

I was carried, *deportor, deportatus sum*, 1.
 Thou wast sent, *mittor, missus sum*, 3.
 He was appointed, *constituor, constitutus sum*, 3.
 We were acquitted, *solvor, solutus sum*, 3.
 Ye were overcome, *superor, superatus sum*, 1.
 They were fortified, *munior, munitus sum*, 4.

I have been trusted, *credor, creditus sum*, 3.
 Thou hast been found, *invenior, inventus sum*, 4.
 He has been reconciled, *concilior, conciliatus sum*, 1.
 We have been divided, *dividor, divisus sum*, 3.
 Ye have been plucked up, *evellor, evulsus sum*, 3.
 They have been required, *postulor, postulatus sum*, 1.

I had been lost, *amittor, amissus sum*, 3.
 Thou hadst been corrupted, *corrumpor, corruptus sum*, 3.
 He had been condemned, *condemnō, condemnatus sum*, 1.
 We had been shown, *ostendor, ostensus sum*, 3.
 Ye had been adorned, *ornor, ornatus sum*, 1.
 They had been increased, *augeor, auctus sum*, 2.

I shall be found, *reperior, repertus sum*, 4.
 Thou shalt be despised, *spernor, spretus sum*, 2.
 He shall be educated, *educor, educatus sum*, 1.
 We shall be hanged, *suspendor, suspensus sum*, 3.

Ye will be sent for, *accersor, accersitus sum, 4.*
 They will be taught, *doceor, doctus sum, 2.*

Be thou despised, *contemnor, contemptus sum, 3.*
 Let him be avoided, *fugior, fugitus sum, 3.*
 Let us be bought, *emor, emptus sum, 3.*
 Be ye disturbed, *perturbor, perturbatus sum, 1.*
 Let them be pressed, *premor, pressus sum, 3.*

I may be defended, *defendor, defensum sum, 3.*
 Thou mayest be hidden, *abdor, abditus sum, 3.*
 He may be lifted up, *erigor, erectus sum, 3.*
 We may be thought, *putor, putatus sum, 1.*
 Ye may be omitted, *omittor, omissus sum, 3.*
 They can be answered, *respondeb, responsus sum, 3.*

I might be approved, *approbor, approbatus sum, 1.*
 Thou mightest be called, *appellor, appellatus sum, 1.*
 He might be lamented, *deploror, deploratus sum, 1.*
 We might be denied, *negor, negatus sum, 1.*
 Ye might be believed, *credor, creditus sum, 3.*
 They might be prepared, *paror, paratus sum, 1.*

I may have been invited, *invitor, invitatus sum, 1.*
 Thou mayest have been changed, *mutor, mutatus sum, 1.*
 He may have been separated, *sejungor, sejunctus sum, 3.*
 We may have been sworn, *juror, juratus sum, 1.*
 Ye may have been chosen, *eligor, electus sum, 3.*
 They may have been praised, *laudor, laudatus sum, 1.*

I might have been laughed at, *derideor, derisus sum, 2.*
 Thou mightest have been vexed, *vexor, vexatus sum, 1.*
 He might have been cut off, *rescindor, rescissus sum, 3.*
 We might have been marked, *notor, notatus sum, 1.*
 Ye might have been forbidden, *vetor, vetitus sum, 1 & 3,*
ui et avi.

They might have been killed, *interficior, interfectus sum, 3.*

I shall have been disturbed, *conturbor, conturbatus sum, 1.*
 Thou shalt have been loved, *diligor, dilectus sum, 3.*
 He shall have been appointed, *constituor, constitutus sum, 3.*

We shall have been taken care of, *curor, curatus sum, 1.*
 Ye shall have been deceived, *fallor, falsus sum, 3.*
 They shall have been left, *relinquor, relictus sum, 3.*

Be thou despised, *contemnor, contemptus sum, 3.*
 Let him be avoided, *fugior, fugitus sum, 3.*
 Be ye disturbed, *perturbor, perturbatus sum, 1.*
 Let them be pressed, *premor, pressus sum, 3.*

The condition pleases, *conditio, onis, 3. f. placeo, ui, 2.*
 Who has spoken? *quis, quæ, quid. dico, ixi, 3.*
 The cause might be referred, *causa, æ, 1 f. deferor, latus, irr.*

Men may understand, *homo, inis, 3. intelligo, exi, 3.*
 Death has taken away, *mors, tis, 3 f. eripio, ui, 3.*
 Men lie, *homo, inis, 3. mentior, titus sum, 4 dep.*
 Nature requires, *natura, æ, 1 f. postulo, avi, 1.*
 A power is permitted, *potestas, atis, 3 f. permitto, permisus sum, 3.*

The citizens may receive, *civis, is, 3 c. recipio, epi, 3.*
 The mistake will be removed, *error, oris, 3 m. tollor, irr. 3.*

The law permits, *lex, egis, 3 f. permitto, ixi, 3.*
 Pompey feared, *Pompeius, i, 2 m. timeo, ui, 2.*
 The law is established, *lex, egis, 3 f. constituor, constitutus sum, 3.*

The money may be received, *pecunia, æ, 1 f. recipior, receptus sum, 3.*

They should be named, *is, ea, id. nominor, nominatus sum, 1.*

Honour commands, *honor, oris, 3 m. jubeo, uffi, 2.*
 Rome delights, *Roma, æ, 1. delecto, avi, 1.*
 Carthage was destroyed, *Carthago, inis, 3. deleor, deletus sum, 2.*

The gates are open, *porta, æ, 1 f. pateo, ui, 2 neut.*
 The kings threaten, *rex, egis, 3 m. imminuo, ui, 2.*
 Let the wicked retire, *impius, a, um. secedo, essi, 3.*
 A supplication was decreed, *supplicatio, onis, 3 f. decernor, decretus sum, 3.*

I held my tongue, *ego, pron. taceo, ui, 2.*
 Money was laid out, *pecunia æ, 1 f. erogor, erogatus sum, 1.*

Let the rest come forth, *cæter, a, um. prodeò, ivi, 4.*

The house was burnt, *domus, f. 2 & 4. ardeo, arsi, 2 neut.*

An opportunity is waited for, *occafio, onis, 3 f. captor, captatus sum, 1.*

Virtue is required, *virtus, utis, 3 f. requiror, requisitus sum, 3.*

The fault arises, *crimen, inis, 3 n. exorior, ortus sum, 3, dep.*

The senate has been convened, *fenatus, us, 4 m. convocor, convocatus sum, 1.*

Reason is taken away, *ratio, onis, 3 f. tollor, sublatus sum, irr.*

Physicians are deceived, *medicus, i, 2 m. fallor, falsus sum, 3.*

Death is avoided, *mors, ortis, 3 f. fugior, fugitus sum, 3.*

Life is sought for, *vita, æ, 1 f. expetor, expetitus sum, 3.*

Galba applies, *Galba, æ, 1 m. prenso, avi, 1.*

Friends are found, *amicus, i, 2 m. invenior, inventus sum, 4.*

Pompey denied, *Pompeius, i, 2 m. nego, avi, 1.*

I have been disturbed, *ego, pron. perturbor, perturbatus sum, 1.*

Ambition endeavours, *ambitio, onis, 3 f. nitor, 3 dep.*

Deducæus has admonished, *Deducæus, i, 2 m. admo-neo, ui, 2.*

He would dispute, *ille, pron. contendo, i, 3.*

Cæcilius would demonstrate, *Cæcilius, i, 2 m. demonstro, avi, 1.*

They might support, *ille, pron. sustineo, ui, 2.*

I have written, *ego, pron. scribo, ipsi, 3.*

Sallust has experienced, *Sallustius, i, 2 m. experior, expertus sum, 4 dep.*

We have been put off, *ego, pron. rejicior, rejectus sum, 1.*

I did propose, *ego, pron. cogito, avi, 1.*

Caiæta shall be adorned, *Caiæta, æ, 1 f. ornor ornatus sum, 1.*

The books might be preserved, *liber, i, 2 m. conservor, conservatus sum, 1.*

Crassus has despised, *Crassus, i, 2 m. contemno, psi, 3.*

The games are approved of, ludus, *i*, 2 *m.* accipior, *acceptus sum*, 3.

The women lie down, mulier, *eris*, 3 *f.* accumbo, *ui*, 3.

Terentia will persuade, Terentia, *a*, 1 *f.* persuadeo, *fi*, 2.

See thou, tu, *pron.* video, *i*, 2.

The father has sent, pater, *tris*, 3 *m.* mitto, *isi*, 3.

We are delighted, ego, *pron.* delector, *delectatus sum*.

The library might be completed, bibliotheca, *a*, 1 *f.* conficior, *confectus sum*, 3.

The sister is beloved, soror, *oris*, 3 *f.* diligor, *dilectus sum*, 3.

The man has found, vir, *i*, 2 *m.* reperio, *peri*, 4.

The boy will hinder, puer, *i*, 2 *m.* prohibeo, *ui*, 2.

I have been alarmed, ego, *pron.* commoveor, *commotus sum*, 2.

Sositheus died, Sositheus, *i*, 2 *m.* decedo, *essi*, 3.

The letters speak, epistola, *a*, 1 *f.* loquor, *locutus sum*, 3 *dep.*

The consuls have disagreed, consul, *ulis*, 3 *m.* dissideo, *edi*, 2.

A rejection might be accomplished, rejectio, *onis*, 3 *f.* fio, *factus sum*, *irr.*

The men sat down, homo, *inis*, 3 *c.* fedeo, *i*, 2.

The business was referred, res, *ei*, 5 *f.* referor, *relatus sum*, *irr.*

The tables might be carried about, tabula, *a*, 1 *f.* circumferor, *circumlatus sum*, *irr.*

The affair is determined, res, *ei*, 5 *f.* decerno, *crevi*, 3.

Dishonesty triumphs, improbitas, *atis*, 3 *f.* exulto, *avi*, 1.

Wickedness boasts, nequitia, *a*, 1 *f.* glorior, *atus sum*, 1 *dep.*

Religion has been overthrown, religio, *onis*, 3 *f.* con-cido, *i*, 3 *neut.*

To dissemble is unlawful, dissimulo, *avi*, 1. non licet.

To do wrong is never useful, pecco, *avi*, 1. nunquam profum.

To study pleases, studeo, *ui*, 2. placeo, *ui*, 2.

Part are dismissed, pars, *artis*, 3 *f.* demitto, *misi*, 3.

The flock is fed, grex, *gis*, 3 *c.* pascio, *pavi*, 3.

The common people rages, vulgus, *gi*, *m.* & *n.* 2. sævio, *ivi*, et *ii*, 4.

The flock runs, grex, *gis*, 3 *c.* curro, *cucurri*, 3.

CHAPTER II.

I name no one.
Madness overcame reason.
The brother left an heir.
Observe ye the event.
Capua corrupted Hannibal.
The mother produces a letter.
No one accused Sulla.
The Sirens invite Ulysses.
Virtue procures friendship.
Vice produces hatred.
One good turn deserves another.
He runs over the stadium.
He sung a song.
He dreamt a dream.
His voice sounds like a man.
He smells like a goat.
We run over the sea.
Corydon loves Alexis.
He has white hair.

CHAPTER III.

A great man had answered.
A free people desired.
One disgrace remains.
A hateful war is at hand.
That law commands.
The other ranks have been freed.
The most noble men have come.
The greatest labour is added.
A great error prevails.
Your liberty is taken away.

A fearful man obeyed.
No deceit is produced.

RULE XVIII.

Ego, *pron.* nomino, *avi*, 1. nemo, *inis*, 3, *c.* *See List.*
 Amentia, *a*, 1 *f.* vinco, *ici*, 3. ratio, *onis*, 3 *f.*
 Frater, *tris*, 3 *m.* relinquo, *iqui*, 3. hæres, *dis*, 3, *c.*
 Attendo, *i*, 3. excitus, *us*, 4 *m.*
 Capua, *a*, 1 *f.* corrumpo, *upi*, 3. Hannibal, *alis*, 3 *m.*
 Mater, *tris*, 3 *f.* profero, *protuli*, *irr.* epistola, *a*, 1 *f.*
 Nemo, *inis*, 3 *c.* infimulo, *avi*, 1. Sulla, *a*, 1 *m.*
 Siren, *enis*, 3 *f.* invito, *avi*, 1. Ulysses, *is*, 3 *m.*
 Virtus, *utis*, 3 *f.* concilio, *avi*, 1. amicitia, *a*, 1 *f.*
 Vitium, *i*, 2 *n.* pario, *peperi*, 3. odium, *i*, 2 *n.*
 Gratia, *a*, 1 *f.* pario, gratia.
 Curro, *cucurri*, 3. stadium, *i*, 2 *n.*
 Cano, *cecini*, 3. cantilena, *a*, 1 *f.*
 Somnio, *avi*, 1. somnium, *i*, 2 *n.*
 Vox, *cis*, 3 *f.* sono *ui*, 1. homo, *inis*, 3 *c.*
 Oleo, *ui* et *evi*, 2. hircus, *i*, 2 *m.*
 Curro, æquor, *oris*, 3 *n.*
 Corydon, ardeo, *arfi*, 2. Alexis.
 Ille rubeo, *rubui*, 2. capillus, *i*, 2 *m.*

RULE II.

Magnus, *a*, *um*, vir, *iri*, 2 *m.* respondeo, *i*, 2.
 Liber, *era*, *erum*. populus, *i*, 2 *m.* desidero, *avi*, 1.
 Unus, *a*, *um*, dedecus, *oris*, 3 *n.* resto, *as*, *iti*, 1.
 Exitiosus, *a*, *um*. bellum, *i*, 2 *n.* impendeo, *i*, 2.
 Is, *ea*, *id*, *pron.* lex, *legis*, 3 *f.* jubeo, *ussi*, 2.
 Cæter, *a*, *um*, *adj.* ordō, *inis*, 3 *m.* liberor, *atus sum*, 1.
 Nobilis, *e*, *adj.* homo, *inis*, 3 *m.* venio, *i*, 4.
 Magnus, *a*, *um*. labor, *oris*, 3 *m.* accedo, *essi*, 3 *neut.*
 Magnus, *a*, *um*. error, *oris*, 3 *m.* verfor, *atus sum*, 1 *dep.*
 Vester, *a*, *um*, *pron.* libertas, *atis*, 3 *f.* tollor, *sublatus sum*,
irr.
 Timidus, *a*, *um*. vir, *iri*, 2 *m.* pareo, *ui*, 2 *neut.*
 Nullus, *a*, *um*. fraus, *dis*, 3 *f.* proferor, *prolatus sum*, *irr.*

The most impudent man is chosen.
No private letters are produced.
The most talkative man has been struck dumb.
Human councils have failed.
They alone remain.
The uncultivated way may be left.
No luxury will be found.
Our whole army has been destroyed.

A wonderful accident has happened.
All that assent falls off.

The careful husbandman sows.
One man has freed us.
He left a marriageable daughter.
He leaves no building.
How long will that, your madness, play upon me ?

I have found out all these things.
All your citizens fear you.
Take care of your wives.

One day omitted often disturbs the whole.

A wise prætor avoids offence.

All the nobles know these things, our own countrymen
know them, the little merchants know them.

You have rejected all equity.
Nor do I now blame your intention.

The true dispute is this.
Your tears hinder me.
The other person has deceived many.
A learned man commended the philosophers.
The senate undertook my cause.

All persons avoid your discourse.
He did not carry his own tribe.
They appointed yearly magistrates.

- Homo, *inis*, 3 *c.* impudens, *impudentissimus*. deligo, *egi*.
 Nullus, *a, um*. privatus, *a, um*. epistola, *a*, 1 *f.* profero, *irr*.
 Homo loquax, *acissimus*, *a, um*. obmutesco, *ui*, 3 *n*.
 Humanus, *a, um*. concilium, *i*, 2 *n*. cado, *cecidit*, 3.
 Ille, *a, ud*. solus *a, um*. permaneo, *ansi*, 3.
 Incultus, *a, um*. via, *a*, 1 *f.* relinquo, *iqui*, 3.
 Nullus, *a, um*. luxuries, *ei*, 5 *f.* reperior, *reptus sum*, 4.
 Noster, *a, um*. omnis, *e, adj.* exercitus, *us*, 4 *m.* intereo,
ii, 4 *neut*.
 Mirificus, *a, um*. casus, *us*, 4 *m.* evenio, *i*, 4.
 Omnis, *e, adj.* ille, *a, ud*. assensus, *us*, 4 *m.* elabor, *elapsus*
sum, 3 *dep.*
 Diligens, *entis, adj.* agricola, *a*, 1 *m.* fero, *vi*, 3.
 Vir, *iri*, 2 *m.* unus, *a, um*. libero, *avi*, 1. ego, *pron.*
 Relinquo, *iqui*, 3. filia, *a*, 1 *f.* nubilus, *e, adj.*
 Relinquo, *iqui*, nullus, *a, um*. ædificium, *i*, 2 *n*.
 Quamdiu, *adv.* furor, *oris*, 3 *m.* iste, *a, ud*, *pron.* tuus, *a,*
um, pron. ludo, *si*, 3. ego, *pron.*
 Ego, *pron.* comperio, *i*, 4. hic, *pron. art.* omnis, *e*.
 Omnis, *e*, civis, *is*, 3 *c.* metuo, *ui*, 3. tu, *pron.*
 Tu, *pron.* curo, *avi*, 1. conjux, *ugis*, 3 *f.* vester, *a, um*.
 Unus, *a, um, adj.* dies, *ei*, 5 *m.* intermissus, *a, um.* sæpe,
adv. perturbo, *avi*, 1. totus, *a, um, adj.*
 Prætor, *oris*, 3 *m.* sapiens, *entis, adj.* vito, *avi*, 1. offensio,
onis, 3 *f.*
 Omnis, *e, adj.* nobilis, *e, adj.* scio, *ivi*, 4. hic, *hæc, hoc,*
noster, a, um, pron. homo, *inis*, 3 *c.* scio, *ivi*, 4. medio-
 cris, *e, adj.* negociator, *oris*, 3 *m.* scio.
 Rejicio, *eci*, 3. equitas, *atis*, 3 *f.* omnis, *e*.
 Neque, *adv.* nunc, *adv.* reprehendo, *i*, 3. consilium, *i,*
2 n. tuus, *a, um, pron.*
 Contentio, *onis*, 3 *f.* verus, *a, um, adj.* sum, *hic*.
 Lachryma, *a*, 1 *f.* tuus, *a, um.* impedio, *ivi*, 4. ego, *pron.*
 Homo, *inis*, 3 *c.* alter, *a, um.* fallo, *fefelli*, 3. multus,
a, um.
 Homo, *inis*, 3 *c.* doctus, *laudo, avi*, 1. philosophus, *i*, 2 *m.*
 Senatus, *us*, 4 *m.* fuscipio, *epi*, 3. causa, *a*, 1 *f.* meus,
a, um.
 Omnis, *e*, fugio, *i*, 3. sermo, *onis*, 3 *m.* tuus, *a, um.*
 Non, *adv.* fero, *tuli, irr.* tribus, *us*, 4 *f.* suus, *a, um.*
 Creo, *avi*, 1. magistratus, *us*, 4 *m.* annuus, *a, um.*

Our countrymen always thought these, daring, wicked,
dangerous citizens.

I will name no woman.
Men may blame my advice.

This new form frightens the eyes.

One consolation supports me.

What witness has called upon Posthumius?

That angry man desires your blood.

Your ancestors conquered all Italy.

Our ancestors took up arms.

Hear those good men.
The Roman people possess Macedonia.

Trebonius suffered great pain.

This thing consoles me.
I received your pleasing letters.

All these things will have a better end.

I acquire my dignity.
I have read your speech.
You never had more farms.

Cæsar approved of this my conduct.

We have lost a very worthy citizen.
We have many probable things.
Your expectation does not disturb me.

Unprovided he took up arms.
All minds being cultivated do not bear fruit.

Homo, *inis*, 3 *c.* noster, *a*, *um.* semper, *adv.* puto, *avi.*
hic, audax, *acis*, *adj.* malus, *a*, *um.* perniciosus, *a*, *um.*
civis, *is*, 3 *c.*

Nomino, *avi*, 1. *fæmina*, *æ*, 1 *f.* nullus, *a*, *um.*

Homo, *inis*, 3 *c.* reprehendo, *di*, 3. concilium, *i*, 2 *n.*
meus, *a*, *um.*

Hic, *hæc*, *hoc.* novus, *a*, *um.* forma, *æ*, 1 *f.* terreo, *ui*, 2.
oculus, *i*, 2 *m.*

Consolatio, *onis*, 3 *f.* unus, *a*, *um.* sustento, *avi*, 1. ego,
pron.

Quis, *quæ*, *quid.* testis, *is*, 3 *c.* invoco, *avi*, 1. Posthu-
mius, *i*, 2 *m.*

Homo, *inis*, 3 *c.* iratus, *a*, *um.* ille, *a*, *ud.* *pron.* concu-
pisco, *ivi*, 3. sanguis, *inis*, 3 *m.* vester, *a*, *um.*

Majores, 3 *pl.* *m.* vester, *a*, *um.* vinco, *ici*, 3. Italia, *æ*,
1. *f.* universus, *a*, *um.*

Majores, 3 *pl.* *m.* noster, *a*, *um.* capio, *cepi*, 3. arma, *orum*,
2 *neut. pl.*

Audio, *ivi*, 4. vir, *iri*, 2 *m.* bonus, *a*, *um.* iste, *a*, *ud.*

Populus, *i*, 2 *m.* Romanus, *a*, *um.* teneo, *ui*, 2. Ma-
cedonia, *æ*, 1 *f.*

Trebonius, *i*, 2 *m.* perfero, *tuli*, *irr.* dolor, *oris*, 3 *m.*
magnus, *a*, *um.*

Res, *ei*, 5 *f.* ille, *a*, *ud.* consolor, *atus sum*, 1 *dep.* ego.

Accipio, *epi*, 3. literæ, *arum*, 1 *f.* *pl.* tuus, *a*, *um.* sua-
vis, *e.*

Hic omnis, *e.* habeo, *ui*, 2. exitus, *us*, 4 *m.* melior, *oris*,
adj.

Obtineo, *ui*, 2. dignitas, *atis*, 3 *f.* meus, *a*, *um.*

Lego, *egi*, 3. fermo, *onis*, 3 *m.* tuus, *a*, *um.*

Nunquam, *adv.* habeo, *ui*, 2. plus, *pluris*, *adj.* prædi-
um, *i*, 2 *n.*

Cæsar, *aris*, 3 *m.* approbo, *avi*, 1. actio, *onis*, 3 *f.* hic,
meus, *a*, *um.*

Amitto, *isi*, 3. civis, *is*, 3. *c.* optimus, *a*, *um.*

Ego, *pron.* habeo, *ui*, 2. multus, *a*, *um.* probabilis, *e.*

Expectatio, *onis*, 3 *f.* tuus, *a*, *um.* non, *adv.* perturbō,
avi, 1. ego, *pron.*

Imparatus, *a*, *um.* sumo, *sumpsi*, 3. arma, *orum*, 2 *n.* *pl.*

Animus, *i*, 2 *m.* omnis, *e.* cultus, *a*, *um.* non, *adv.* ferō,
tuli, *irr.* fructus, *us*, 4 *m.*

The poets introduce the bravest men lamenting.

You despise all authorities.

Every animal desires something.

I will remove that severe old man.

Reason declares the same thing.

Your love conquers all difficulties.

CHAPTER IV.

You love modesty, and goodness, and virtue.

Neither the senate nor the people has any power.

You will know a modest and sensible man.

Philosophy takes away vain troubles, and drives off fear.

I despise magnificent villas, and marble pavements.

Antony led out two legions and two prætorian cohorts.

We see very many males and females.

Wash your hands and sup.

A lofty and noble mind despises all human affairs.

You have the right and the power.

They have desired great things, and very much to be expected.

Nature has made man bolder than woman.

He adds a fleet and an army.

Your quick return declares your politeness and affection.

Poeta, *æ*, 1 *m.* induco, *uxi*, 3. vir, *iri*, 2 *m.* fortis, *e.* lamentans, *antis*, *part.*
 Tu, *pron.* contemno, *i*, 3. authoritas, *atis*, 3 *f.* omnis, *e.*
 Omnis, *e.* animal, *alis*, 3 *n.* adepto, *i*, 3. quidam, *quædam*, *quoddam*.
 Removeo, *vi*, 2. ille, *a*, *ud.* durus, *a*, *um.* senex, *senis*, 3 *m.*
 Ratio, *onis*, 3 *f.* ipse, *a*, *ud.* declaro, *avi*. hic, *idem*, *eadem*, *idem*.
 Amor, *oris*, 3 *m.* tuus, *a*, *um*, *pron.* vinco, *ici*, 3. difficultas, *atis*, 3 *f.* omnis, *e.* *adj.*

RULE LVIII.

Diligo, *exi*, 3. pudor, *oris*, 3 *m.* &, *conj.* bonitas, *atis*, 3 *f.* que, *conj.* virtus, *utis*, 3 *f.*
 Nec, *conj.* senatus, *us*, 4 *m.* nec, *conj.* populus, *i*, 2 *m.* habeo, *ui*, 2. vis, *is*, 3 *f.* ullus, *a*, *ud.*
 Cognosco, *ovi*, 3. homo, *inis*, 3 *c.* modestus, *a*, *um.* et, *conj.* prudens, *entis*, *adj.*
 Philosophia, *æ*, 1 *f.* detraho, *traxi*, 3. sollicitudo, *inis*, 3 *f.* inanis, *e.* &, *conj.* pello, *pepuli*, 3. timor, *oris*, 3 *m.*
 Contemno, *empfi*, 3. villa, *æ*, 1 *f.* magnificus, *a*, *um.* et, *conj.* pavementum, *i*, 2 *n.* marmoreus, *a*, *um.*
 Antonius, *i*, 2 *m.* educo, *uxi*, 3. legio, *onis*, 3 *f.* duo, et, *conj.* cohors, *ortis*, 3 *f.* duo, prætorius, *a*, *um.*
 Video, *di*, 2. complures, *pl.* *adj.* mas, *aris*, 3 *m.* et, *conj.* fœmina, *æ*, 1 *f.*
 Lavo, *i*, 1. manus, *us*, 4 *f.* tuus, *a*, *um.* et, cœno, *avi*, 1.
 Animus, *i*, 2 *m.* excelsus, *a*, *um.* et, *conj.* magnificus, *a*, *um.* despicio, *exi*, 3. res, *rei*, 5 *f.* omnis, *e.* humanus, *a*, *um.*
 Habeo, *ui*, 2. jus, *juris*, 3 *n.* et, *conj.* potestas, *atis*, 3 *f.*
 Concupisco, *ivi*, 3 *f.* res, *ei*, 5 *f.* magnus, *a*, *um.* et, *conj.* magnopere, *adv.* expectandus, *a*, *um*, *part.*
 Natura, *æ*, 1 *f.* facio, *eci*, 3. vir, *iri*, 2 *m.* audacior, *oris*, *adj. compar.* quam, *conj.* mulier, *eris*, 3 *f.*
 Adjungo, *unxi*, 3. classis, *is*, 3 *f.* et, *conj.* exercitus, *us*, 4 *m.*
 Reditus, *us*, 4 *m.* celer, *a*, *um.* tuus, *a*, *um.* declaro, *avi*, 1. humanitas, *atis*, 3 *f.* tuus, et, amor, *oris*, 3 *m.*

CHAPTER V.

Bythinia is your province.

No one is compassionate.

There is the highest honour, the highest dignity.

Your speech was very elegant and very cunning.

This is one place.

You have been tribune.

There was such boldness and such violence.

May my fellow citizens be safe, be flourishing, be happy.

Experience is the best master.

Thou art a judge.

All the fault is yours.

All slavery is wretched.

There is the greatest disagreement, but an unequal contest.

There is great disturbance and confusion.

Admonition is not necessary.

The greatest severity is popular.

Are not you a ridiculous man?

My enemies are many.

The distinction is easy and short.

Your writings are true.

Pain is not the greatest evil.

A wise man is always happy.

We are not ignorant.

A brave man is confident.

The stars are hot and bright.

Every body is either water, or air, or fire, or earth.

They are innocent and modest.

They were called the nobles.

Seven were called wise men.

Varro was esteemed a learned man.

Cicero was accounted eloquent.

RULE V.

- Bythinia, *a*, 1 *f.* *sum*, provincia, *a*, 1 *f.* *vester*, *a*, *um*.
 Nemo, *inis*, 3. *sum*, misericors, *ordis*, *adj.*
 Sum, honestas, *atis*, 3 *f.* *summus*, dignitas, *atis*, 3 *f.*
summus, *a*, *um*.
 Oratio, *onis*, 3 *f.* *tuus*, *a*, *um*. *sum*, perelegans, *antis*,
adj. et *persubtilis*, *e*.
 Hic, *sum*, unus, *a*, *um*. *locus*, *i*, 2 *m*.
 Sum, tribunus, *i*, 2 *m*.
 Sum, audacia, *a*, 1 *f.* *tantus*, *a*, *um*. et, *vis*, *is*, 3 *f.* *tantus*.
 Sum, civis, *is*, 3 *c.* *incolumis*, *e*. *sum*, *florens*, *entis*, *part.*
sum, *beatus*, *a*, *um*.
 Experientia, *a*, 1 *f.* *sum*, *magister*, *i*, 2 *m*. *bonus*.
 Sum, *judex*, *icis*, 3.
 Crimen, *inis*, 3 *n.* *omnis*, *e*, *adj.* *sum*, *tuus*, *a*, *um*.
 Servitus, *utis*, 3 *f.* *omnis*, *e*. *sum*, *miser*, *a*, *um*.
 Sum, *dissectio*, *onis*, 3 *f.* *summus*, *a*, *um*. *sed*, *conj.* *con-*
tentio, *onis*, 3 *f.* *dispar*, *adj.*
 Sum, *perturbatio*, *onis*, 3 *f.* *magnus*, *a*, *um*. et, *conj.*
confusio, *onis*, 3 *f.*
 Hortatio, *onis*, 3 *f.* *non*, *sum*, *necessarius*, *a*, *um*.
 Severitas, *atis*, 3 *f.* *magnus*, *a*, *um*. *sum*, *popularis*, *e*.
 Non, *sum*, *tu*, *pron.* *homo*, *inis*, 3 *c.* *ridiculus*, *a*, *um*.
 Inimicus, *i*, 2 *m*. *meus*, *a*, *um*. *sum*, *multus*, *a*, *um*.
 Distinctio, *onis*, 3 *f.* *sum*, *facilis*, *e*. et, *conj.* *expeditus*, *a*, *um*.
 Scriptum, *i*, 2 *n.* *tuus*, *a*, *um*. *sum*, *verus*, *a*, *um*.
 Dolor, *oris*, 3 *m*. *non*, *sum*, *malum*, 2 *n.* *magnus*, *a*, *um*.
 Sapiens, *entis*, *adj.* *sum*, *semper*, *adv.* *beatus*, *a*, *um*.
 Non, *sum*, *ignarus*, *a*, *um*.
 Vir, *iri*, 2 *m*. *fortis*, *e*. *sum*, *fidens*, *adj.*
 Sidus, *eris*, 3 *n.* *sum*, *calidus*, *a*, *um*. et, *perlucidus*, *a*, *um*.
 Corpus, *oris*, 3 *n.* *omnis*, *e*. *sum*, *vel*, *conj.* *aqua*, *a*, 1 *f.*
vel, *conj.* *aer*, *eris*, 3 *m*. *vel*, *conj.* *ignis*, *is*, 3 *m*. *vel*,
terra, *a*, 1 *f.*
 Sum, *innocens*, *entis*, *adj.* et, *verecundus*, *a*, *um*.
 Iste, *a*, *ud.* *optimas*, *atis*, 3 *m*. *vocor*, *atus sum*, 1.
 Septem, *habeor*, *itus sum*, 2. *sapiens*, *tis*. *vir*, *iri*, 2 *m*.
 Varro, *existimo*, *avi*, 1. *doctus*, *a*, *um*. *vir*, 2 *m*.
 Cicero, *habeo*, *ui*, 2. *disertus*, *a*, *um*.

Aristides was called just.
Pompey was named the great.
All slavery is wretched.
The soldiers sleep secure.
The portion was twenty talents.
Bones are made a stone.
Blood was tears.

CHAPTER VI.

He desires to pour out all his blood,
Have you obliged the crier to lie ?
It is difficult to be silent.
My grief would compel me to answer.
He was not able to tell their names.
What tyrant has forbidden the unhappy to lament ?
You are accustomed to call yourself a Pythagorean.
A certain fatal calamity seems to have fallen upon and
seized the improvident minds of men.
You are accustomed to forget nothing but injuries.
Let him cease to oppose Brutus.
They have endeavoured to renew the war.
You seem to entertain some hope.
Philo has been willing to overthrow that definition.
They desire to confound all things.
Our friend Pomponius seems to joke.
Critolaus chose to imitate the ancients.

Aristides, *voco, avi, 1. justus, a, um.*
 Pompeius, *appello, avi, 1. magnus, a, um.*
 Omnis, *servitus, utis, 3 f. miser, era, erum.*
 Miles, *itis, 3 c. dormio, ivi, 4. securus, a, um.*
 Dos, *otis, 3 f. fum, decem, tantentum, i, 2 n.*
 Os, *offis, 3 n. fio, irr. lapis, idis, 3 m.*
 Sanguis, *inis, 3 m. fum, lachryma, e, 1 f.*

RULE XXX.

Cupio, *ivi, 3. profundo, udi, 3. sanguis, inis, 3 m. fuus, a, um. omnis, e.*
 Cogo, *coegi, 3. præco, onis, 3 m. mentior, mentitus sum, 4, dep.*
 Sum, *difficilis, e. taceo ui.*
 Dolor, *oris, 3 m. meus cogo, egi, 3. ego, pron. respondeo, i, 2.*
 Non, *possum, potui, irr. dico, ixi, 3. nomen, inis, 3 n. is, ea, id.*
 Quis, *quæ, quid. tyrannus, i, 2 m. veto, ui, 1. miser, a, um. lugeo, uxi, 2.*
 Soleo, *solitus sum, neut. pass. dico, dixi, 3. tu, pron. Pythagoreus, a, um.*
 Quidam, *quædam, quoddam. calamitas, atis, 3 f. fatalis, e. video, i, 2. incido, di, 3. et, conj. occupo, avi, 1. mens, entis, 3 f. improvidus, a, um. homo inis, 3.*
 Soleo, *solitus sum, 2 neut. pass. obliviscor, oblitus sum, 3 dep. nihil, indecl. nisi, conj. injuria, e, 1 f.*
 Desino, *ivi, & ii, 3. oppugno, avi, 1. Brutus, i, 2 m.*
 Conor, *atus sum, 1 dep. renovo, avi, 1. bellum, i, 2 n.*
 Videor, *visus sum, 2. habeo, ui, 2. ipes, ei, 5 f. nonnullus, a, um.*
 Philo, *onis, 3 m. volo, volui, irr. evertō, ti, 3. is, ea, id. definitio, onis, 3 f.*
 Cupio, *ivi, 3. confundo, fudi, 3. omnis, e.*
 Pomponius, *i, 2 m. noster, a, um. videor, visus sum, 2. jocosor, jocatus sum. 1 dep.*
 Critolaus, *i, 2 m. volo, volui, irr. imitor, 1 dep. antiquus, a, um.*

Pythian Apollo commands us to know ourselves.

The mind always desires to do something.

I do not dare to say that.

Virtue cannot be lost.

We are able to confute invidious censurers.

I indeed desire to hear these things.

He thinks natural law to be divine.

Who can know these things ?

It was difficult to leave so great an affair unfinished.

You dare not deny that there are Gods.

Where can there be any piety, if the Gods regard not human affairs ?

I desire to hear what you yourself may think.

I desire not to be thought a liar.

I fear, lest, while I may be desirous of diminishing my labour, I may increase it.

I think that the manners of the citizens are changed.

They have desired to murder our children.

We are able to enjoy many other pleasures.

It is time to depart.

There was a desire to know such great things.

He took this occasion to write.

I gave a sign to come to the God.

Worthy to be read.

Desiring to die.

Trees that will not grow.

Not knowing to suffer poverty.

Desirous to begin the battle.

- Pythius, *a, um*. Apollo, *inis*, 3 *m*. jubeo, *jussi*, 2. nosce-
ovi, 3. ego, ipse.
- Animus, *i*, 2 *m*. semper, *adv*. appeto, *i*. 3. ago, *egi*, 3.
aliquis, *a, id*.
- Non, *adv*. audeo, *ausus sum*, 2 *neut. pass*. dico, *ixi*, 3. ea, *id*.
- Virtus, *utis*, 3 *f*. non, *adv*. possum, *potui*, *irr*. amitto, *isi*, 3.
- Possum, *irr*. confuto, *avi*, 3. vituperator, *oris*, 3 *m*. invidus, *a, um*.
- Ego, *pron*. vero, *adv*. cupio, *ivi*, 3. audio, *ivi*, 4. iste, *a, ud*.
- Censeo, *ui*, 2. lex, 3. naturalis, *e*. sum, *divinus*.
- Qui, possum, agnosco, *ovi*, 3. is.
- Sum, difficilis, relinquo, *iqui*, 3. res, *ei*, 5. tantus inchoatus.
- Non, audeo, *ausus sum*, 2. nego, *avi*. sum, *Deus*.
- Quis, possum, *irr*. sum, sanctitas, *atis*, 3 *f*. si, *Deus*, *nom. plur*. Dii. non, curo, *avi*. humanus, *a, um*.
- Aveo, 2, caret, *pret*. & *sup*. audio, quis, tu, ipse, *a*, 1 *m*. sentio, *ire*, 4.
- Ego, cupio, *cupere* & *cupire*, 3 & 4. ego, non, puto, *avi*, 1. mendax, *acis*, *adj*.
- Vereor, *eritus sum*, ne, dum, volo, *irr*. minuo, *ui*, 3. labor, *oris*, 3 *m*. augeo, *auxi*, 3.
- Ego, *pron*. puto, *avi*, 1. mos, *oris*, 3 *m*. civitas, *atis*, 3 *f*. mutor, *ari*, 1.
- Volo, *lui*, *irr*. trucidō, *avi*. noster, liberi, 2 *pl*.
- Possum, *potui*, *irr*. habeo, *ui*, 2. multus, *a, un*. alius, *ius*. delectatio, *onis*, 3 *f*.
- Tempus, *oris*, 3 *n*. sum, abeo, *ivi*, 4.
- Sum, amor, *oris*, 3 *m*. cognosco, *novi*, 3. tam. magnus, *a, un*. casus, *us*, 4 *m*.
- Apprehendo, *di*, 3. occasio, *onis*, 3 *f*. scribo, *ipsi*, 3.
- Signum, *i*, 2 *n*. do, *dedi*. venio, *veni*, 4. Deus, *i*, *m*.
- Dignus, *a, um*. legor, *legi*.
- Cupidus, *a, um*. morior, *mortuus sum*.
- Arbor, *oris*, 3 *f*. indocilis, *e*. *adj*. pascor, *passus sum*.
- Indocilis, *e*. pauperies, *ei*, 5 *f*. patior, *passus sum*.
- Avidus, *a, un*. pugna, *a*. committo *isi*, 3.

CHAPTER VII.

The glory of the Roman people is concerned.

He received the fruit of his virtue.

Observe the boldness of the man.

He heard the words of many witnesses.

They expressed the care and the grief of their minds.

Do you dare make mention of the Sempronian law?

You see the force of the Agrarian law.

He implores not the ability of the orator, but the protection of the consul.

You have attempted to violate the liberty of this people.

You have despised the whole authority of the senate.

They left that part of the benches empty.

The images of the immortal gods, and the statues of ancient men, have been thrown down.

Protect the name and the safety of the Roman people.

The violence of the wicked has deceived my expectation.

You have despised the family of Murena, you have extolled your own.

He left no proof of avarice, nor luxury.

I will not fear the testimony of these persons.

The glory of virtue consists in action.

I know the custom of the men.

The cause of all good men is the same.

Ye see the diligence of the Gauls.

It would be absurd to make no mention of Sulla.

RULE VI.

- Gloria, *a*, 1 *f*. populus, *i*, 2 *m*. Romanus, *a*, *um*. ago, *egi*, 3.
- Capio, *cepi*, 3. fructus, *us*, 4 *m*. virtus, *utis*, 3 *f*. is, *ea*, *id*.
Video *di*, 2. audacia, *a*, 1 *f*. homo, *inis*, 3.
- Audio, *ivi*, 4. verbum, *i*, 2 *n*. testis, *is*, 3 *c*. multus, *a*, *um*.
- Significo, *avi*, 1. cura, *a*, 2 *f*. et, *conj*. dolor, *oris*, 3 *m*.
animus, *i*, 2 *m*. suus, *a*, *um*.
- Audeo, *ausus sum*, 2. facio, *eci*, 3. mentio, *onis*, 3 *f*. lex, *egis*, 3 *f*. Sempronius, *a*, *um*.
- Video *di*, 2. vis, *vis*, 3 *f*. lex, *egis*, 3. Agrarius, *a*, *um*.
- Non, *adv*. imploro, *avi*, 1. ingenium, *i*, 2 *n*. orator, *oris*, 3 *m*. sed, *conj*. auxilium, *i*, 2 *n*. consul, *ulis*, 3 *m*.
- Conor, *atus sum*, 1 *dep*. violo, *avi*, 1. libertas, *atis*, 3 *f*.
hic, *hac*, *hoc*. populus, *i*, 2 *m*.
- Negligo, *exi*, 3. autoritas, *atis*, 3 *f*. omnis, *e*. fenatus, *us*, 4 *m*.
- Relinquo, *iqui*, 3. pars, *artis*, 3 *f*. iste, *a*, *ud*. subsellium, *i*, 2 *n*. inanis, *e*.
- Simulacrum, *i*, 2 *n*. deus, *i*, 2 *m*. immortalis, *e*. et, *conj*.
statua, *a*, 1 *f*. homo, *inis*, 3. antiquus, *a*, *um*. deicio, *eci*, 3.
- Confervo, *avi*, 1. nomen, *inis*, 3 *n*. et, *conj*. salus, *utis*, 3 *f*.
populus, *i*, 2 *m*. Romanus, *a*, *um*.
- Vis, *is*, 3 *f*. improbus, *a*, *um*. fallo, *sefelli*, 3. expectatio, *onis*, 3 *f*. meus, *a*, *um*.
- Contemno, *empsi*, 3. genus, *eris*, 3 *n*. Murena, *a*, 1 *m*. effero, *extuli*, 3. tuus, *a*, *um*.
- Relinquo, *iqui*, 3. vestigium, *i*, 2 *n*. nullus, *a*, *um*. avaritia, *a*, 1 *f*. neque, *adv*. luxuria, *a*, 1 *f*.
- Non, *adv*. pertimesco, *timui*, 3. testimonium, *i*, 2 *n*. hic, *hac*, *hoc*.
- Laus, *audis*, 3 *f*. virtus, *utis*, 3 *f*. confisto, *stiti*, 3. in, actio, *onis*, 3 *f*.
- Nosco, *ovi*, 3. consuetudo, *inis*, 3 *f*. homo, *inis*, 3.
- Causa, *a*, 1 *f*. omnis, *e*. bonus, *a*, *um*. sum, unus, *a*, *um*.
- Video *di*, 2. diligentia, *a*, 1 *f*. Gallus, *i*, 2 *m*.
- Sum, absurdus, *a*, *um*. facio, *eci*, 3. mentio, *onis*, 3 *f*.
nullus, *a*, *um*. Sulla, *a*, 1 *m*.

You desire the public records of the Heracleans.

Almost all the other magistrates were the defenders of my safety.

Fonteius had the power of life and death.

Ye see the intolerable boldness of the man.

I do not now complain of the iniquity of the law.

You have avoided the sentence of the law.

There was no suspicion of bribery.

This was the discourse of all men.

Ye see the diligence and the integrity of the man.

I have borne the cruelty of enemies, the wickedness of the faithless, the deceit of the envious.

Nature has given a variety of many most pleasing things.

I lay aside the remembrance of my own grief.

This is the cause of all these crimes and wickedness.

Ye know their virtue and diligence.

So great is the power of virtue, that a good man is happy.

The wisest men saw the reason of the action.

I recommend the incredible diligence of Pompey.

He was the common enemy of all.

There was no apprehension of a war.

It is a crime of necessity, not of inclination.

I was always the promoter of peace.

I have explained the cause of my return.

I have despised the sword of Catiline; I will not fear your contempt.

- Desidero, *avi*, 1. tabula, *a*, 1 *f.* publicus, *a*, *um*. Heraclienfis, *e*.
- Pœne, *adv.* omnis, *e*. reliquus, *a*, *um*. magistratus, *us*, 4 *m.* fum, defensor, *oris*, 3 *m.* falus, *utis*, 3 *f.* meus, *a*, *um*.
- Fonteius, *i*, 2 *m.* habeo, *ui*, 2. potestas, *atis*, 3 *f.* vita, *a*, 1 *f.* et, *conj.* nex, *ecis*, 3 *f.*
- Video, *i*, 2. audacia, *a*, 1 *f.* intolerabilis, *e*. homo, *inis*, 3 *c.*
- Neque, *adv.* ego, *pron.* nunc, *adv.* queror, *questus sum*, 3 *dep.* iniquitas, *atis*, 3 *f.* lex, *egis*, 3 *f.*
- Fugio, *i*, 3. fententia, *a*, 1 *f.* lex.
- Sum, fufpicio, *onis*, 3 *f.* nullus, *a*, *um*. largitio, *onis*, 3 *f.*
- Hic, fum, fermo, *onis*, 3 *m.* omnis, *e*.
- Video, *i*, 2. fedulitas, *atis*, 3 *f.* et, *conj.* integritas, *atis*, 3 *f.* vir, *iri*, 2 *m.*
- Perfero, *tuli*, *irr.* crudelitas, *atis*, 3 *f.* inimicus, *i*, 2 *m.* ſcelus, *eris*, 3 *n.* infidelis, *e*. fraus, *dis*, 3 *f.* invidus, *a*, *um*.
- Natura, *a*, 1 *f.* do, *dedi*, 1. varietas, *atis*, 3 *f.* multus, *a*, *um*. jucundus, *a*, *um*. res, *rei*, 5 *f.*
- Depono, *fui*, 3. memoria, *a*, 1 *f.* dolor, *oris*, 3 *m.* meus, *a*, *um*.
- Hic, fum, caufa, *a*, 1 *f.* crimen, *inis*, 3 *n.* hic, omnis, *e*. et, *conj.* ſcelus, *eris*, 3 *n.*
- Cognoſco, *ovi*, 3. virtus, *utis*, 3 *f.* is, *ea*, *id.* et, *conj.* diligentia, *a*, 1 *f.*
- Tantus, *a*, *um*. fum, vis, *vis*, 3 *f.* virtus, *utis*, 3 *f.* ut, *conj.* vir, *iri*, 2 *m.* bonus, *a*, *um*. fum, felix.
- Sapiens, *entis*, *adj.* 3. video, *i*, 2. ratio, *onis*, 3 *f.* factum, *i*, 2 *n.*
- Laudo, *avi*, 1. diligentia, *a*, 1 *f.* incredibilis, *e*. Pompeius, *i*, 2 *m.*
- Sum, hoſtis, *is*, 3 *c.* communis, *e*. omnis, *e*.
- Sum, fufpicio, *onis*, 3 *f.* nullus, *a*, *um*. bellum, *i*, 2 *n.*
- Sum, crimen, *inis*, 3 *n.* neceſſitas, *atis*, 3 *f.* non, *adv.* voluntas, *atis*, 3 *f.*
- Semper, *adv.* fum, author, *oris*, 3 *m.* pax, *acis*, 3 *f.*
- Expono, *fui*, 3. caufa, *a*, 1 *f.* reditus, *us*, 4 *m.* meus.
- Contemno, *empfi*, 3. gladius, *i*, 2 *m.* Catilina, *a*, 1 *m.* non, *adv.* pertimeſco, *timui*, 3. contemptus, *us*, 4 *m.* tuus, *a*, *um*.

They have deserted that enemy and robber and parricide of his country.

We defend the temples of the immortal Gods.

The name of peace is sweet.

The safety of Brutus is the end of this war.

The perverseness of mankind is incredible.

He has passed the bounds of modesty.

The secure recollection of past grief contains a pleasure.

I will draw up commentaries of all the particulars.

I have perceived the firmness and dignity of your mind.

No bound or end of vain desires can be found.

Money is the procurer of many and great pleasures.

Let the acquisition of pleasure be as great as you please.

I hear the voice of a philosopher.

The pleasure of the mind is greater than the pleasure of the body.

The remembrance of past misfortunes is pleasing.

The beginnings of all things are small.

Carefully turn over that book of his.

The consent of all is the voice of reason.

He reckons up the inconveniences of human life.

The culture of the mind is philosophy.

I think pain the greatest of all evils.

The force of custom is great.

The two greatest gifts of fortitude are, the contempt of pain, and of death.

Wisdom is the health of the mind.

- Relinquo, *iqui*, 3 *n.* hostis, *is, e*, 3. ille, *a, ud.* et, latro, *onis*, 3 *m.* et, parricida, *e*, 1 *m.* patria, *e*, 1 *f.*
- Nos, defendo, *di*, 3. templum, *i*, 2 *n.* Deus, *i*, 2 *m.* immortalis, *e*.
- Nomen, *inis*, 3 *n.* pax, *acis*, 3 *f.* fum, dulcis, *e*.
- Salus, *uis*, 3 *f.* Brutus, *i*, 2 *m.* fum, confectio, *onis*, 3 *f.* hic, bellum, *i*, 2 *n.*
- Perversitas, *atis*, 3 *f.* homo, *inis*, 3 *c.* fum, incredibilis, *e*.
- Transeo, *ivi*, 4. finis, *is*, 3 *m.* modestia, *e*, 1 *f.*
- Recordatio, *onis*, 3 *f.* securus, *a, um.* dolor, *oris*, 3 *m.* præteritus, *a, um.* habeo, *ui*, 2. delectatio, *onis*, 3 *f.*
- Conficio, *eci*, 3. commentarius, *i*, 2 *m.* res, *ei*, 5 *f.* omnis, *e*.
- Perspicio, *exi*, & *eci*, 3. firmitudo, *inis*, 3 *f.* et, dignitas, *atis*, 3 *f.* animus, *i*, 2 *m.* tuus, *a, um.*
- Modus, *i*, 2 *m.* aut, *conj.* finis, *is*, 3 *m.* nullus, *a, um.* cupiditas, *atis*, 3 *f.* inanis, *e.* possum, *potui, irr.* invenio, *i*, 4.
- Pecunia, *e*, 1 *f.* fum, effectrix, *icis*, 3 *f.* voluptas, *atis*, 3 *f.* multus, *a, um.* et, magnus, *a, um.*
- Sum, comparatio, *onis*, 3 *f.* voluptas, *atis*, 3 *f.* tam, *adv.* facilis, *e.* quam, *adv.* volo, *ui, irr.*
- Audio, *ivi*, 4. vox, *ocis*, 3 *f.* philosophus, *i*, 2 *m.*
- Voluptas, *atis*, 3 *f.* animus, *i*, 2 *m.* fum, magnus, *a, um.* major, maximus. quam, corpus, *oris*, 3 *n.*
- Memoria, *e*, 1 *f.* malum, *i*, 2 *n.* præteritus, *a, um.* fum, jucundus, *a, um.*
- Principium, *i*, 2 *n.* res, *ei*, 5 *f.* omnis, *e.* fum, parvus, *a, um.*
- Diligenter, *adv.* evolvo, *vi*, 3. is, *ea, id.* liber, *ri*, 2 *m.* is, *ea, id.*
- Consensus, *us*, 4 *m.* omnis, *e.* fum, vox, *ocis*, 3 *f.* ratio, *onis*, 3 *f.*
- Enumero, *avi*, 1. incommodum, *i*, 2 *n.* vita, *e*, 1 *f.* humanus, *a, um.*
- Cultura, *e*, 1 *f.* animus, *i*, 2 *m.* fum, philosophia, *e*, 1 *f.*
- Existimo, *avi*, 1. dolor, *oris*, 3 *m.* magnus, *a, um.* malum, *i*, 2 *n.* omnis, *e.*
- Vis, *vis*, 3 *f.* consuetudo, *inis*, 3 *f.* fum, magnus, *a, um.*
- Munus, *eris*, 3 *n.* duo, magnus, *a, um.* fortitudo, *inis*, 3 *f.* fum, contemptus, *us*, 4 *m.* dolor, *oris*, 3 *m.* et, mors, *oris*, 3 *f.*
- Sapientia, *e*, 1 *f.* fum, fanitas, *atis*, 3 *f.* mens, *entis*, 3 *f.*

The mind of a wise man will always be undisturbed.

The imitation of virtue is emulation.

This fifth day will make an end of the Tusculan disputations.

I fear the weakness and frailty of human nature.

The royal virgins shaved the beard and the hair of their own father.

He perceives the motions and revolutions of the whole universe.

Deaf men do not hear the voice of the harper.

No art can imitate the cunning of nature.

The name of Apollo is Greek.

How great is the variety of living creatures !

The pilot blames the violence of the storm.

The variety of opinions, and the disagreement of men, disturbs us.

The ignorance of future evils is better than the knowledge.

The foundation of justice is good faith.

Every mode and plan of life requires the assistance of mankind.

CHAPTER VIII.

I have not dared to write to Cæsar on account of his engagements.

He accomplished this by the death of another body.

Do you esteem me cruel, inhuman, severe, beyond other persons ?

Publius Sextius undertook a journey to Cæsar for my safety.

You have gardens at the Tyber.

- Mens, sapiens, *entis*, 3. semper, *adv.* sum, tranquillus, *a, um.*
 Imitatio, *onis*, 3 *f.* virtus, *utis*, 3 *f.* sum, æmulatio, *onis*, 3 *f.*
 Hic, dies, *ei*, 5 *m.* quintus, *a, um.* facio, *eci*, 3. finis, 3 *m.* disputatio, *onis*, 3 *f.* Tusculanus, *a, um.*
 Extimesco, *timui*, 2. imbecilitas, *atis*, 3 *f.* et, fragilitas, *atis*, 3 *f.* genus, *eris*, 3 *n.* humanus, *a, um.*
 Virgo, *inis*, 3 *f.* regius, *a, um.* tondeo, *totondi*, 2, barba, *e, i f.* et, capillus, *i*, 2 *m.* pater, *ris*, 3 *m.* fuus, *a, um.*
 Percipio, *epi*, 3. motus, *us*, 4 *m.* et, conversio, *onis*, 3 *f.* mundus, *i*, 2 *m.* totus, *a, um.*
 Surdus, *a, um.* non, audio, vox, *ocis*, 3 *f.* citharædus, *i, 2 m.*
 Ars, *artis*, 3 *f.* nullus, *a, um.* possum, *potui*, *irr.* imitor, *atus sum*, 1 *dep.* solertia, *e, i f.* natura, *e, i f.*
 Nomen, *inis*, 3 *n.* Apollo, *inis*, 3 *m.* sum, Græcus, *a, um.*
 Quantus, *a, um.* sum, varietas, *atis*, 3 *f.* animans, *antis*, *adj.*
 Gubernator, *oris*, 3 *m.* accuso, *avi*, 1. vis, *vis*, 3 *f.* tempestas, *atis*, 3 *f.*
 Varietas, *atis*, 3 *f.* opinio, *onis*, 3 *f.* et, dissentio, *onis*, 3 *f.* homo, perturbo, *avi.* ego, *pron.*
 Ignoratio, *onis*, 3 *f.* futurus, *a, um.* malum, *i*, 2 *n.* sum, utilis, *e.* quam, scientia.
 Fundamentum, *i*, 2 *n.* iustitia, *e, i f.* sum, fides, *ei*, 5 *f.*
 Ratio, *onis*, 3 *f.* omnis, *e.* et, institutio, *onis*, 3 *f.* vita, *e, i f.* desidero, *avi*, 1. adjumentum, *i*, 2 *n.* homo, *inis*, 3 *c.*
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RULE XLII.

- Non, audeo, *ausus sum*, 2. scribo, *scripsi*, 3. ad, Cæsar, *aris*, 3 *m.* propter, occupatio, *onis*, 3 *f.* fuus, *a, um.*
 Perficio, *eci*, 3. hic, per, mors, *ortis*, 3 *f.* corpus, *oris*, 3 *n.* alius, *a, ud.*
 Existimo, *avi*, 1. ego, crudelis, *e.* inhumanus, *a, um.* asper, *a, um.* præter, cæterus, *a, um.*
 Publius, *i*, 2 *m.* Sextius, *i*, 2 *m.* suscipio, *epi*, 3. iter, *itineris*, 3 *n.* ad, Cæsar, ob, salus, *utis*, 3 *f.* meus, *a, um.*
 Habeo, *ui*, 2. hortus, *i*, 2 *m.* ad, Tyber, *eris*, 3.

Did the father recommend this boy for this purpose ?

The legions determined to defend the senate against Anthony.

Your fortune invites you to ease and dignity.

I knew your disposition to me before the civil war.

CHAPTER IX.

He spoke of the nature of the war.

He could not see her without the greatest grief.

He is said to have fallen from his horse.

I am afraid to speak of myself before you.

They undertook the business without any delay.

They took up arms for their common safety.

Think of yourselves and children.

My brother determined according to his equity and prudence.

All good men, of all ranks and orders, join my safety to their own.

He spoke with a low voice of the wickedness of Lentulus, of the boldness of all the conspirators.

In so great a cloud of error and ignorance, you hold out the clearest light to my understanding.

I rest the whole cause on your clemency and humanity.

He joined my cause with the common safety.

He was tribune of the soldiers in Macedonia.

Parens, *entis*, 3, *c.* commendo, *avi*, 1. hic, huer, *eri*, 2 *m.*
 ob, hic, causa, *a*, 1 *f.*
 Legio, *onis*, 3 *f.* discerno, *crevi*, 3. defendo, *i*, 3. fenatus,
us, 4 *m.* contra, Antonius, *i*, 2. *m.*
 Fortuna, *a*, 1 *f.* vester, *tra*, *trum*. invito, *avi*, 1. tu, ad,
 otium, *i*, 2 *n.* et, dignitas, *atis*, 3 *f.*
 Agnosco, *ovi*, 3. animus, *i*, 2 *m.* tuus, *a*, *um*. erga, ego,
 ante, bellum, *i*, 2 *n.* civilis, *e*, *adj.*

RULE XLIII.

Dico, *ixi*, 3. de, natura, *a*, 1 *f.* bellum, *i*, 2 *n.*
 Nequeo, *ivi*, 4. video, *di*, 2. ille, sine, dolor, *oris*, 3 *m.*
 maximus, *a*, *um*.
 Dico, *ixi*, 3. cado, *cecidì*, 3. ex, equus, *i*, 2 *m.* suus, *a*, *um*.
 Vereor, *veritus sum*, 2. dico, *ixi*, 3. de, ego, ipse, apud,
 tu.
 Suscipio, *epi*, 3. negotium, *i*, 2 *n.* sine, mora, *a*, 1 *f.* ul-
 lus, *a*, *um*.
 Capió, *epi*, 3. arma, *orum*, 2 *n.* *pl.* pro, salus, *utis*, 3 *f.*
 communis, *e*.
 Cogito, *avi*, 1. de, tu, et, liberi, *orum*, 2 *m.* *pl.*
 Frater, *tris*, 3 *m.* decerno, *crevi*, 3. pro, equitas, *atis*, 3 *f.*
 et, prudentia, *a*, 1 *f.* suus, *a*, *um*.
 Omnis, *e*. bonus, *a*, *um*. genus, *eris*, 3 *n.* omnis, *e*. et, or-
 do, *inis*, 3 *m.* conjungo, *unxi*, 3. salus, *utis*, 3 *f.* cum,
 suus, *a*, *um*.
 Dico, *ixi*, 3. cum, vox, *ocis*, 3 *f.* suppressus, *a*, *um*. *part.*
 de, scelus, *eris*, 3 *n.* Lentulus, *i*, 2 *m.* de, audacia, *a*, 1 *f.*
 conspirator, *oris*, 3 *m.* omnis, *e*.
 In, tenebræ, *arum*, 1 *f.* *pl.* tantus, *a*, *um*. error, *oris*, 3 *m.*
 et, ignorantia, *a*, 1 *f.* præfero, *tuli*, *irr.* lumen, *inis*, 3 *n.*
 clarus, *a*, *um*. mens, *entis*, 3 *f.*
 Repono, *sui*, 3. causa, *a*, 1 *f.* totus, *a*, *um*. in, mansue-
 tudo, *inis*, 3 *f.* et, humanitas, *atis*, 3 *f.* vester.
 Conjungo, *unxi*, 3. causa, *a*, 1 *f.* meus, *a*, *um*. cum, salus,
utis, 3 *f.* communis, *e*.
 Sum, tribunus, *i*, 2 *m.* miles, *itis*, 3 *c.* in, Macedonia,
a, 1 *f.*

Sextius followed Anthony with that army with the greatest haste.

An incredible multitude came together into the capitol, from the whole city, and all Italy.

CHAPTER X.

He desires to make progress in learning.

The kingdom is in the power of the enemy.

He put an end to a very great war in Africa.

The poison flows into all parts of his body.

Many and weighty thoughts are in my mind.

I took the law into my hands with this disposition.

You chose to go into a province.

He placed his own family in possession of her farm.

On account of so great a difference of the men, and their causes, I have behaved myself differently towards each of them.

All Italy called me back to my country.

I was unwilling to undertake the affair, against an armed force, without the protection of the people.

A slave of Clodius has been seized in the temple of Castor.

He endeavoured to make an attack upon the province of Brutus with an army.

They reduced the most warlike nations under the power of this empire.

We will support our dignity in the senate.

The shepherds came under the mountains with their flocks.

Sextius, *i*, 2 *m.* consequor, *utus sum*, 3. Antonius, *i*, 2 *m.* cum, exercitus, *us*, 4 *m.* ille, celeritas, *atis*, 3 *f.* fumus, *a*, *um*.

Multitudo, *inis*, 3 *f.* incredibilis, *e.* convenio, *i*, 4. in, capitolium, *i*, 2 *n.* ex, omnis, *e.* civitas, *atis*, 3 *f.* et, Italia, *e*, 1 *f.* cunctus, *a*, *um*.

RULE XLIV.

Cupio, *ivi*, 4. progressus, *us*, 4 *m.* in, literæ, *arum*, 1 *f.* *pl.* Regnum, *i*, 2 *n.* sum, in, potestas, *atis*, 3 *f.* hostis, *is*, 3 *c.* Conficio, *eci*, 3. bellum, *i*, 2 *n.* maximus, *a*, *um*. in, Africa, *e*, 1 *f.*

Venenum, *i*, 2 *n.* permano, *avi*, 1. in, pars, *artis*, 3 *f.* omnis, *e.* corpus, *oris*, 3 *n.*

Cogitatio, *onis*, 3 *f.* multus, *a*, *um*. et, gravis, *e.* sum, in, animus, *i*, 2 *m.* meus, *a*, *um*.

Sumo, *umpfi*, 3. lex, *egis*, 3 *f.* in, manus, *us*, 4 *f.* hic, animus, *i*, 2 *m.*

Volo, *ui*, *irr.* eo, *ivi*, 4. in, provincia, *e*, 1 *f.*

Colloco, *avi*, 1. familia, *e*, 1 *f.* suus, *a*, *um*. in, possessio, *onis*, 3 *f.* fundum, *i*, 2 *n.* is, *ea*, *id*.

Propter, dissimilitudo, *inis*, 3 *f.* tantus, *a*, *um*. homo, *inis*, 3 *c.* et, causa, *e*, 1 *f.* præbeo, *ui*, 2. ego, dissimilis, *e.* in, uterque, *traque*, *trumque*.

Italia, *e*, 1 *f.* cunctus, *a*, *um*. revoco, *avi*, 1. ego, in, patria, *e*, 1 *f.*

Nolo, *irr.* fuscipio, *epi*, 3. causa, *e*, 1 *f.* contra, vis, *vis*, 3 *f.* armatus, *a*, *um*. sine, præsidium, *i*, 2 *n.* populus, *i*, 2 *m.*

Servus, *i*, 2 *m.* Clodius, *i*, 2 *m.* comprehendo, *di*, 3. in, templum, *i*, 2 *n.* Castor, *oris*, 3 *m.*

Conor, *utus sum*, 1. facio, *eci*, 3. impetus, *us*, 4 *m.* in, provincia, *e*, 1 *f.* Brutus, *i*, 2 *m.* cum, exercitus, *us*, 4 *m.*

Redigo, *egi*, 3. gens, *entis*, 3 *f.* bellicosus, *a*, *um*. in, ditio, *onis*, 3 *f.* hic, imperium, *i*, 2 *n.*

Ego, retineo, *ui*, 2. dignitas, *atis*, 3 *f.* in, senatus, *us*, 4 *m.*

Pastor, *oris*, 3 *m.* venio, *veni*, 4. sub, mons, *ontis*, 3 *m.* cum, grex, *gis*, 3 *m.* suus, *a*, *um*.

The giants were buried under great mountains.

The snow falls upon the hills.

The soldiers sat down upon the grass, nigh the shore.

The girls danced under a tree.

CHAPTER XI.

There will be a great dispute among those who shall be born, as there has been among us.

The careful husbandman plants trees of which he will never see the fruits.

I have read your letter, in which I perceive your singular affection for me.

I received a letter from Dolabella, of which I have sent a copy.

Consider this animal which we call man.

Of so many different kinds, there is no animal but man which has any knowledge of God.

Who ever has been found that blamed my consulship, except Clodius?

They collect many things which have been said in those books.

Those things are desired which are according to our nature.

They supposed that the man who was eminent for wisdom, had been a scholar of Pythagoras.

Dicæarchus has written three books which are called Lesbiachs.

I will send you the orations, both those you desire, and some more.

There is now no nation which we may fear.

Let us begin from that which I first laid down.

It is ridiculous to seek after what we cannot attain.

They are happy whom no fears affright.

Gigas, *antis*, 3 *m.* sepelio, *ivi*, 4. sub, ingens, *tis*, *adj.*
mons, *ontis*, 3 *m.*
Nix, *nivis*, 3 *f.* cado, *cecidi*, 3. super, collis, *is*, 3 *m.*
Miles, *itis*, 3 *m.* discumbo, *cubui*, 3. super, gramen, *inis*,
3 *n.* subter, littus, *oris*, 3 *n.*
Puella, *e*, 1 *f.* salto, *avi*, 1. sub, arbor, *oris*, 3 *f.*

RULE LVII.

Sum, dissentio, *onis*, 3 *f.* magnus, *a*, *um.* inter, *is*, qui,
nascor, *atus sum*, 3. sicut, sum, inter, ego.
Agricola, *e*, 1 *m.* diligens, sero, *sevi*, 3. arbor, *oris*, 3 *f.*
qui, ipse, nunquam, aspicio, *xi*, 3. bacca, *e*, 1 *f.*
Lego, literæ, *arum*, 1 *f. pl.* tuus, in, qui, recognosco, *ovi*,
3. amor, *oris*, 3 *m.* mirificus, *a*, *um.* tuus, in, ego.
Accipio, *epi*, 3. literæ, Dolabella, *e*, 1 *m.* qui, mitto,
isi, 3. exemplum, *i*, 2 *n.*
Video, *di*, 2. hic, animal, *alis*, 3 *n.* qui, voco, *avi*, 1.
homo, *inis*, 3 *c.*
Ex, tot, genus, *eris*, 3 *n.* varius, *a*, *um.* nullus, *a*, *um.*
sum, animal, præter, homo, qui, habeo *ui*, 2. notitia,
e, 1 *f.* aliquis, *qua*, *quid.* Deus, *i*, *irr.*
Quis, invenio, *veni*. qui, vitupero, *avi*, 1. meus, consula-
tus, *us*, 4 *m.* præter, Clodius, *i*, 2 *m.*
Colligo, *egi*, 3. multus, *a*, *um.* qui, dico, *ixi*, 3. in, hic, li-
ber, *i*, 2 *m.*
Is, appeto, *ivi*, 3. qui, sum, secundum, natura, *e*, 1 *f.*
Credo, *didi*, 3. is, qui, excello, *ui*, 3. sapientia, *e*, 1 *f.*
sum, auditor, *oris*, 3 *m.* Pythagoras, *e*, 1 *m.*
Dicæarchus, *i*, 2 *m.* scribo, *ipfi*, 3. tres, *irr.* liber, *ri*,
2 *m.* qui, vocor, Lesbiasus, *a*, *um.*
Mitto, oratiuncula, *e*, 1 *f.* et, qui, postulo, *avi*, 1. et,
plus, etiam.
Jam, sum, natio, *onis*, 3 *f.* nullus, qui, pertimesco.
Ordior, *orsus sum*, 4. ab, is, qui, primum, pono, *sui*, 3.
Sum, ridiculus, *a*, *um.* quæro, *sivi*, 3. is, qui, non, pos-
sum, habeo, *ui*, 2.
Ille, sum, beatus, *a*, *um.* qui, timor, *oris*, 3 *m.* terreo,
ui, 2.

We are not those to whom nothing appears to be true.

There are many things probable, by which the life of a wife man ought to be regulated.

I see nothing else which we may be able to do.

CHAPTER XII.

She does not fear your silent thoughts.

Pompey very greatly approved of my consulship.

I love the man greatly.

You indeed alledge a probable reason.

You will easily avoid hatred.

Some one will say, Is this then your instruction? do you so teach the young men?

I willingly except and distinguish these men.

They have desired great things, and very much to be expected.

Yet he praised them very greatly.

I wish I could easily find out the truth.

My letters are not of that sort that I may dare trust them inconsiderately.

The tribune elect of the people loves me very well.

Both himself and his friends, and many afterwards, have been the defenders of that opinion.

That is most usual.

But if we would determine truly.

The divorce of Mucia is strongly approved of.

He was afterwards made prætor and consul.

What the cause might have been I shall see hereafter.

The greatness of his genius wanted not the instruction of practice.

Non, sum, is, qui, nihil, videor, *visus sum*, 2. sum, verus, *a, um*.

Sum, multus, *a, um*. probabilis, *e*. qui, vita, *æ*, 1 *f*. sapiens debeo, *ui*. rego, *exi*, 3.

Video, *di*, 2. nihil, alius, *a, ud*. qui, possum, facio, *eci*, 3.

RULE XXXIX.

Non, timeſco, *ui*, 3. cogitatio, *onis*, 3 *f*. vester, *tra, trum*. tacitus, *a, um*.

Pompeius, *i*, 2 *m*. maxime, probo, *avi*, 1. consulatus, *us*, 4 *m*. meus, *a, um*.

Diligo, *exi*, 3. homo, *inis*, 3 *c*. valde.

Tu, quidem, affero, *attuli, irr*. causa, *æ*, 1 *f*. probabilis, *e*.

Facile, vito, *avi*, 1. odium, *i*, 2 *n*.

Aliquis, *a, id*. dico, *ixi*, 3. Sum, hic, igitur, disciplina, *æ*, 1 *f*. tuus, *a, um* ? Sic, instituo, *ui*, 3. juvenis, *is*, 3 *c* ?

Libenter, excipio, *epi*, 3. et, secerno, *secrevi*, 3. homo, *inis*, 3 *c*. hic.

Concupisco, *ivi*, 3. res, *ei*, 5 *f*. magnus, *a, um*. et, magnopere, expectandus, *a, um*.

Tamen, laudo, *avi*, 1. is, *ea, id*. maxime.

Utinam, facile, possum, invenio, *eni*, 4. verus, *a, um*.

Literæ, *arum*, 1 *f*. meus, *a, um*. non, sum, is, *ea, id*. genus, *eris*, 2 *n*. ut, audeo, *ausus sum*, 2. committo, *isi*, 3. is, temere.

Tribunus, *i*, 2 *m*. plebs, *ebis*, 3 *f*. designatus, *a, um*. diligo, *exi*, 3. ego, valde.

Et, ipse, *a, um*. et, amicus, *i*, 2 *m*. is, et, multus, *a, um*. postea, sum, defensor, *oris*, 3 *m*. sentia, *æ*, 1 *f*. hic.

Is, plerumque, contingo, *gi*, 3.

Si, vero, volo, *irr*. judico, *avi*, 1. vere.

Divortium, *i*, 2 *n*. Mucia, *æ*, 1 *f*. vehementer, probo, *avi*, 1.

Postea, fio, *factus sum, irr*. prætor, *oris*, 3 *m*. et, consul, *ulis*, 3 *m*.

Quis, causa, *æ*, 1 *f*. sum, video, *vidi*, 2. mox.

Magnitudo, *inis*, 3 *f*. ingenium, *i*, 2 *n*. non, desidero, *avi*, 1. disciplina, *æ*, 1 *f*. usus, *us*, 4 *m*.

SHORT EXERCISES.

RULE I.

OTHO, a brave man, my friend, restored dignity.
We have sent a consul, a very brave man, with
an army.

Philosophy, the mother of all the arts, is the invention
of the Gods.

Let us consider nothing evil which is appointed either
by the immortal Gods, or by nature, the parent of
all.

What shall I say to my children, who regard you as
another parent?

We have the consul's friends, and Furnius, the tribune
of the people, on our side.

How often have you endeavoured to kill me when I
was consul elect! how often when consul!

Cato calls Murena a dancer.

Philosophers, the teachers of virtue, have been found,
who say that pain is the completion of evil.

Brutus, the noble founder of your family, freed his
country.

The philosophers call all disturbances of the mind dis-
eases.

There is one resource, study and reading.

Your letters have made me a complete general.

RULE II.

I will now add a few words to the rest of your discourse.

We desire to find the truth, without any contention.

Right reason invites those who are in their senses, to
justice, equity, fidelity.

There remains one kind of censurers.

Death is shameful in flight, glorious in victory.

RULE III.

The liberty of the Roman people is at stake.

What tyrant has forbidden us to pity the unfortunate?

The inclinations of the citizens were different.

SHORT EXERCISES.

RULE I.

OTHO, vir fortis, meus necessarius, restituo dignitas.
Mitto consul, vir fortissimus, cum exercitus.

Philosophia, mater omnis ars, sum inventum Deus.

Duco nihil in malum qui sum constitutus, vel a Dii immortalis, vel a natura, parens omnis.

Quis respondeo liberi meus, qui puto tu parens alter? *Cic. pro. Melo. lat. port.*

Habeo consul amicus, et Furnius, tribunus plebs, noster.

Quoties tu volo interficio ego designatus! quoties consul!

Cato appello Murena saltator.

Philosophus, magister virtus, invenio, qui dico dolor sum-mum malum.

Brutus, præclarus auctor nobilitas tuus, libero patria.

Philosophus appello perturbatio omnis animus morbus.

Sum unus perfugium, doctrina et literæ.

Literæ tuus reddo ego dux summus.

RULE II.

Nunc dico pauci ad reliquus oratio tuus.

Volo invenio verus, sine ullus contentio.

Ratio verus invito bene sanus, ad justitia, equitas, fides.

Resto unus genus reprehensor.

Mors sum fædus in fuga, gloriosus in victoria.

RULE III.

Libertas populus Romanus ago.

Quis tyrannus veto lugeo miser.

Voluntas civis sum diversus.

Every animal loves itself.
 Fear made you a good man.
 Time increases his desire.
 Our reasoning agrees ; our language differs.
 No one interrupts me ; all respect me.
 The dignity, the honour, of Cæsar is at stake.
 The remembrance of slavery will make liberty more
 pleasant.
 The question drops.
 A dispute about words disturbs men.
 He that is poor, if he is a good man, although he cannot
 return a favour, certainly can acknowledge it.
 Time itself brings me comfort.

RULE IV.

Do you think that such excellent men did such things
 without reason ?
 All that ancient philosophy thought that a happy life
 was placed in virtue alone.
 I think it not improper that I should write to you what
 I think upon that affair.
 I desire that you would understand this.
 You deny that I dare say what I think.
 We think that you can very easily explain that.
 Do you think that I am so mad ?
 You know that I think the very same thing.
 I suppose that you had rather experience our silence.
 It is evident that man is composed of body and mind.
 It is innate to all, and as it were engraven on the mind,
 that there are Gods.
 We should remember that justice should be observed to-
 wards the lowest persons.
 Is it not shameful that philosophers should doubt of
 those things which even rustics do not doubt of ?

RULE V.

He openly desires to be made tribune of the people.
 The countenance is a certain silent expression of the mind.
 Experience is the best master.
 He was the common enemy of all men.
 Even the name of peace is pleasing.

Animal omnis diligo fui ipse.
 Timor facio tu bonus.
 Dies augeo desiderium is.
 Ratio noster consentio oratio pugno.
 Nemo interpello, omnis diligo ego.
 Dignitas, honor Cæsar ago.
 Recordatio servitus facio libertas jucundus.

Quæstio cado.

Controversia verbum torqueo homo.
 Ille inops si sum bonus vir, etiam si non possum refero
 gratia, certe possum habeo.
 Ætas ipse afferro ego solatium.

RULE IV.

Tu censeo tam egregius homo gero res tantus sine
 causa?
 Omnis ille antiquus philosophia sentio vita beatus pono
 in virtus unus.
 Non puto sum in alienus ego scribo ad tu quis sentio de
 res is.
 Volo tu intelligo hic.
 Nego ego audeo qui sentio dico.
 Censeo tu facillime possum explano is.
 Censeo ego adeone deliro?
 Scio ego sentio iste idem.
 Arbitror tu malo experior taciturnitas noster.
 Sum perspicuus homo consto e corpus et animus.
 Omnis innatus sum, et in anima quasi insculptus, Deus
 sum.
 Memini justitia sum servandus et adversus infimus.
 Nonne sum turpis philosophus dubito hic qui ne rusti-
 cus quidem dubito?

RULE V.

Plane cupio fio tribunus plebs.
 Vultus sum sermo quidem tacitus mens.
 Usus sum bonus magister.
 Sum communis inimicus omnis.
 Etiam nomen pax sum dulcis.

All slavery is wretched.

What I thought would be a pleasure, that has been a destruction.

They were then called the nobles.

Should I so act as to be called a traitor to the state?

Nothing is generous which is not just.

I love your little daughter, and know for certain that she is lovely.

A worthy man with great difficulty suspects that others are wicked.

This I ask, Why have you said that I am a stranger?

RULE VI.

Great is the power of conscience.

There was a dispute of one day upon that one subject.

I know not what the opinion of the people is of me.

The proof of eloquence is the approbation of the audience.

It is indeed a fault to dread the dissolution of our nature so strongly.

The privation of every pain is rightly called pleasure.

The whole life of philosophers is a meditation on death.

The body is indeed as it were a vessel, or a certain receptacle of the soul.

You seem to follow the opinion of Epicharmus.

Virtue is the perfection of reason.

Great is the force of custom.

Fear is a bad security of long life.

A sudden storm at sea frightens sailors more than one that had been foreseen.

I have sent you the commentary of my consulship in Greek.

I think that pain is the greatest of evils.

This is the custom of mathematicians, not of philosophers.

That part of your letter was by no means necessary.

My speech alienated the affection of Pompey from me.

Our age has seen many very famous victories of the greatest commanders.

The life of men is particularly harassed by their ignorance of things good and evil.

Antoni^{us} sent me a copy of Cæsar's letter to him.

Omnis servitus sum miser.

Quod puto fore gaudium, is exiſto exitium.

Iſte tum optimas vocor.

Ego committo ut nominor proditor res-publiſa?

Nihil ſum liberalis qui non ſum juſtus.

Amo filiola tuus, et certo ſcio ſum amabiliſ.

Vir optimus diffiſillime ſuſpicor alius ſum improbus.

Ille quaſo, Cur dico ego ſum peregrinus?

RULE VI.

Magnus ſum vis conſcientia.

Sum diſputatio dies unus de hic unus res.

Nefcio qui ſum opinio populus de ego.

Effectus eloquentia ſum approbatio audiens.

Sum quidem in vitium perhorreſco diſſolutio natura
tam valde.

Privatio omnis dolor recte nominor voluptas.

Vita totus philoſophus ſum commentatio mors.

Corpus ſum quidem quaſi vas, et aliquis receptaculum
animus.

Videor ſequor ſententia Epicharmus.

Virtus ſum perfectio ratio.

Magnus ſum vis conſuetudo.

Metus ſum malus cuſtos diuturnitas.

Subitus tempeſtas mare terreo navigans vehementius
quam ante proviſus.

Mitto ad tu commentarium conſulatus meus compoſitus
Græce.

Exiſtimo dolor magnus malum omnis.

Iſte ſum mos mathematicus, non philoſophus.

Ille pars epiſtola tuus ſum minime neceſſarius.

Oratio meus alieno voluntas Pompeius a ego.

Ætas noſter video victoria multus clarus imperator ſum-
mus.

Vita homo maxime vexo ignoratio res bonus et malus.

Antonius mitto ad ego exemplum literæ Cæſar ad fui.

Let us consider that the bodies of brave men are mortal, but that their living souls, and the glory of virtue, are immortal.

You see the affair, and the whole of the business.

I dread the crime of ingratitude.

The weakness of the body hindered not the vigour of the mind.

Here we killed a great number of the enemy.

Will you mention your consulship?

The life of all persons depends on the life of you alone.

After being received with the magnificence of a king, we continued our discourse till late at night.

Frugality is the virtue of a private man, not of a king.

A consul is wanting who can check the fury of the tribunes by his eloquence.

I assume to myself a father's authority and severity.

I think Fibrenus is the name of that other river.

There is a likeness of man to God.

He has been found an enemy to nature and humanity.

RULE VII.

The Consul himself *a man* of a little and mean mind.

They are endowed with the best disposition, the greatest wisdom, the most perfect harmony.

Oppianicus himself was of a cruel and severe disposition.

Amyntas is the chief person of that city, in family, rank esteem, and fortune.

Turranius, a man of the highest virtue and integrity, was of the same opinion.

I love a boy of excellent wit.

A servant of a stubborn spirit shall be beaten.

Our nation has a government of very great clemency.

The master easily teaches boys of ingenious dispositions.

Cicero was a man of a mild disposition.

Catiline was a man of great vigour of mind.

Qsaces, the Parthian general, a man of great authority, received a wound.

The soldier was maimed in his limbs.

She walks a goddess in appearance.

Here first he places four bullocks, black as to their backs.

A laurel sacred as to its boughs.

Cogito corpus vir fortis sum mortalis, vero motus animus, et gloria virtus, sum immortalis.

Video res, et summa negotium.

Horreo crimen animus ingratus.

Infirmitas corpus non impedio vis animus.

Hic cædo magnus numerus hostis.

Tu facio mentio consulatus tuus?

Vita omnis pendeo ex vita tu unus.

Post acceptus regius apparatus, produco sermo in multis nox.

Frugalitas est virtus privatus, non regius.

Consul quæror qui comprimo furor tribunitius dico.

Suscipio ego patrius autoritas et severitas.

Opinor Fibrenus nomen ille alter flumen.

Sum similitudo homo Deus.

Invenio inimicus natura et humanitas.

RULE VII.

Consul ipse, parvus animus et pravus.

Sum optimus animus, summus consilium, singularis concordia.

Oppianicus ipse sum immanis que acerbis natura.

Amyntas sum princeps is civitas, genus, honor, existimatio, fortuna.

Turranius, homo summus integritas atque innocentia, sum in idem sententia.

Amo puer ingenium præclarus.

Servus animus contumax vapulo.

Natio noster habeo imperium clementia summus.

Magister facile doceo puer ingenium acutus.

Cicero sum vir mitis ingenium.

Catilina sum vir magnus vis animus.

Osaces, dux Parthus, magnus autoritas, vulnus accipio.

Miles sum fractus membrum.

Incedo dea os.

Quatuor hic primum nigrans tergum juvenis constituo.

Laurus facer coma.

RULE VIII.

I wish I had leisure enough to have it in my power to recite the decree of the Smyrneans.

In the greatest misfortunes I seem to have acquired thus much good.

It is most equitable that you bring here no prejudices.

There is much mischief in example.

Neither did I believe it; but certainly there was some such report.

I will inform you when I shall have any news.

Glory contains more trouble than pleasure.

RULE IX.

Magistrates are necessary, without whose prudence and diligence the state could not exist.

There is need of your attention, influence and prudence.

There is no occasion for a long speech.

The next thing is, that we should inquire whether there be any occasion for a fleet or no.

There is no occasion for disputes.

What occasion was there for letters of that sort which you sent to him?

Where the proofs of facts are at hand, there is no occasion for words.

RULE X.

She desired that others should be ignorant of her misfortune.

If you are desirous of glory, I think you may seek for other honours.

He denied that he was ever desirous of a triumph.

The latest posterity will ever remember this affair.

Do not think me unmindful of your commands.

Truly I did not know that you were so skilful in military affairs.

The Greeks are more desirous of disputing than of the truth.

I knew Hortensius was very fond of you.

RULE VIII.

Volo habeo tantus otium, ut possum recito ipsephisma
Smyrnæus.

In malum magnus videor assequor hic tantus bonum.

Sum equus ut afferro ne quis præjudicatus.

Sum multus malum in exemplum.

Neque credo, sed certe sum aliquis sermo.

Narro cum habeo aliquis novus.

Gloria habeo plus molestio quam voluptas.

RULE IX.

Sum opus magistratus, sine qui prudentia et diligentia
civitas non possum sum.

Sum opus tuus assiduitas, prudentia gratia.

Nihil opus sum oratio longus.

Proximus sum, ut quæro sum opus classis necne.

Nihil sum opus lis.

Quis opus sum ejusmodi literæ qui mitto ad is?

Ubi testimonium res adsum, non opus sum verbum.

RULE X.

Cupio cæterus sum ignarus suus malum.

Si sum cupidus gloria, cenfeo quæro alius ornamentum.

Nego fui unquam sum cupidus triumphus.

Posteritas omnis seculum nunquam sum immemor hic
res.

Ne puto ego immemor mandatum tuum.

Plane nescio tu tam peritus sum res militaris.

Græcus sum cupidus contentio quam veritas.

Cognosco Hortensius percupidus tu.

Ye have always been desirous of glory, and greedy after praise, beyond other nations.

I never was so long ignorant of my own affairs.

Do I seem so forgetful of my own firmness, so unmindful of my own actions ?

They were not so mindful of my merit, as they were enemies of my glory.

Ælius was learnedly skilful in antiquities and the old writers.

He was a wise man, and skilful in many things.

All men hate him who is unmindful of a favour.

Nature has given man a mind capable of every virtue.

RULE XI.

There is no one of any nation who cannot attain to virtue, having procured a guide.

As soon as there shall be any thing certain, I will write to you.

Who of the Greek rhetoricians ever drew any thing from Thucydides ?

I ceased to be offended, and made myself one of those who came to the waters.

Who of the college was present ?

He was made tribune of the people first amongst the most noble men.

The Peripatetics first of all the philosophers taught these things.

He was made tribune of the people first amongst the most honourable men.

One of the two must necessarily take place.

It is the the third year from his death.

That was the second of the three.

RULE XII.

I do not see why the son might not have been like the father.

His death was correspondent to his life, spent in the most virtuous and honourable manner.

Indeed I think it necessary for me to philosophise.

You have done what is agreeable to me, by sending me Serapion's book.

Semper sum appetens gloria, atque avidus laus, præter
cæterus gens.

Nunquam sum tam diu ignarus res meus.

Adeone videor oblitus constantia meus, adeone immem-
or res gestus meus?

Non tam memor sum virtus meus, quam inimicus laus.

Ælius sum literæ peritus antiquitas et vetus scriptor.

Sum sapiens homo, ac peritus multus res.

Omnis odi immemor beneficium.

Natura do homo mens capax virtus omnis.

RULE XI.

Nec sum quisquam ullus gens qui non possum pervenire
ad virtus, nactus dux.

Simul sum quis certus, scribo ad tu.

Quis Græcus rhetor unquam duco quisquam a Thu-
cydides?

Desisto stomachor, et facio ego unus ex is qui venio ad
aqua.

Quis de collegium adsum?

Fio tribunus plebs primus inter homo nobilis.

Peripateticus primus ex omnis philosophus hic doceo.

Fio tribunus plebs primus inter homo honorabilis.

Alter duo sum necesse.

Sum tertius annus a mors ille.

Is secundus sum de tres.

RULE XII.

Non video cur filius non possum sum similis pater.

Is mors sum consentaneus vita, actus sanctissime hones-
tissimeque.

Quidem arbitror sum necesse ego philosophor.

Facio pergratus ego, quod mitto liber Serapion ad
ego.

Your discourse against Epicurus was pleasing to our friend Balbus.

The enemy is at Cyrestica, which part of Syria adjoins to my province.

Why have you been so familiar with him as to lend him money.

I think nothing difficult to a lover.

I fear lest the name of philosophy may be hateful to some good men.

Men can be very useful to men.

In every disputation we should inquire what is most like the truth.

Ye ought to think he had been like himself in the other parts of his life.

Nor indeed do I understand why Epicurus rather chose to say that the Gods are like men, than that men are like the Gods.

Why do you always defend men unlike yourself?

Why do you not favour those, commend those, whom you wish your son to be like?

This inquiry is common to all philosophers.

This evil is common to me with every one.

Our country, which is the common parent of us all, hates and fears you.

Maximus did nothing contrary to his honour.

Ignorance of things is inconsistent with the nature of the Gods.

You approve of those things which are inconsistent both with the general tranquillity and your own dignity.

This action is peculiar to Cæsar alone.

It is common to all animals to live according to nature.

You do nothing inconsistent with our friendship, and the opinion of that worthy man your father, concerning me.

I am conscious to myself that I was never too desirous of life.

It is peculiar to a wise man to do nothing which he may repent of.

Scipio seems to me born for the destruction of Carthage.

The necks of oxen are framed for the yoke.

The season is not fit to catch mackarel.

Sermo tuus contra Epicurus sum jucundus Balbus noster.

Hostis sum in Cyrestica, qui pars Syria proximus sum provincia meus.

Cur sum tam familiaris hic ut commodo aurum.

Puto nihil difficilis amans.

Vereor ne nomen philosophia sum invisus quidam vir bonus.

Homo possum sum maxime utilis homo.

In omnis disputatio quæro quis sum similis verus.

Tu debeo existimo is similis sum fui in cæterus pars vita.

Nec vero intelligo cur Epicurus malo dico Deus similis homo, quam homo Deus.

Cur semper defendo dissimilis tu?

Cur non faveo is, laudo is, qui volo filius tuus sum similis?

Hic quæstio est communis omnis philosophus.

Hic malum sum communis ego cum omnis.

Patria, qui sum communis parens omnis ego, odi ac metuo tu.

Maximus facio nihil alienus suus virtus.

Ignoratio res sum alienus natura Deus.

Probo is qui sum inimicus et otium communis et dignitas tuus.

Hic res sum proprius Cæsar unus.

Sum communis animal omnis vivo secundum natura.

Facio nihil alienus necessitudo noster, que iudicium pater tuus summus vir, de me.

Sum conscius ego ego nunquam sum nimis cupidus vita.

Sum proprius sapiens facio nihil qui possum pænitet.

Scipio videor ego natus ad interitus Carthago.

Cervix bos natus sum ad jugum.

Tempestates non sum idoneus ad lacerta captandus.

The works of Xenophon are very useful in many respects.

I have seemed to be vehement against others.

His action was fit to move the passions.

He was ready for violence, prepared for sedition, furnished for slaughter.

As one person is very subject to one particular disease, so another person is very much inclined to some particular vices.

I am very lazy in writing letters.

A proper place is chosen for that business.

I think that nothing is to be acquired by me, either to my honour or glory.

The baseness of them all is to be blamed by me.

Pains must be taken to find out the truth.

Nothing is more pleasing to me than your kindness.

I think this ought to be principally provided and guarded against by the orator.

I think that any cause of greater consequence may be trusted to you.

Although these things were not agreeable to me in undergoing them, yet they will be pleasing in reading them.

RULE XIII.

Philosophy is content with few judges.

He is content with our money.

Philippus, a man most worthy of his father, grandfather and ancestors, did the same thing.

Those by whom you were declared consul, did not think you worthy of the light.

He has as yet suffered no punishment worthy of his crime.

He says that natural riches are easily procured, because nature might be content with a little.

He rested content with that victory.

I see nothing in this Sulla deserving hatred, many things worthy of compassion.

Is there nothing in these things which we may judge worthy of an ingenuous mind?

I think this shameful, and unworthy of me.

Liber Xenophon sum perutilis ad res multus.

Ego videor vehemens in alius.

Actio is sum aptus ad animus concitandus.

Sum promptus ad vis, paratus ad feditio, expeditus ad cædes.

Ut alius propensus ad alius morbus, sic alius proclivis ad alius vitium.

Sum pigerrimus ad literæ scribendus.

Locus opportunus sum captus ad is res.

Puto nihil acquirendus ego, neque ad honor, neque ad gloria.

Turpitude is omnis sum accusabilis ego.

Vis sum adhibendus veritas.

Nihil amabilis ego officium tuum.

Ego puto hic maxime cavendus et providendus orator.

Ego puto causa ullus major committendus tu.

Etsi is non sum optabilis ego in experior, tamen sum jucundus in lego.

RULE XIII.

Philosophia sum contentus paucus judex.

Sum contentus noster pecunia.

Philippus, vir dignus pater, avus, majores, facio idem.

Is a qui dico consul, non puto tu dignus lux.

Adhuc fuscipio pœna nullus dignus crimen.

Dico naturalis divitiæ sum parabalus, quod natura sum contentus parvus.

Quiesco contentus is victoria.

Video nihil in hic Sulla dignus odium, multus dignus misericordia.

Nihil sum in hic res qui duco sum dignus mens liber?

Puto hic turpis, et indignus ego.

He was a young man possessed of the best accomplishments.

He was a wise man, and endued with a certain lofty mind.

I did not attempt to move the compassion of others, before I was caught myself.

Relying on your discernment, I say less than the cause requires.

Give that attention and care which is most worthy of your virtue.

RULE XIV.

What word is there in those letters which is not full of humanity, duty, benevolence?

The souls of brutes are without reason.

A mind perfectly and absolutely free from uneasiness, makes men happy.

We have not seen a sword out of the scabbard in the city.

His countenance was full of fury, his eyes of wickedness, his discourse of insolence.

No part of his life was free from the greatest turpitude.

The house was full of the best embossed plate.

All things honourable are replete with joy.

The haven is very full of ships.

The mind, during sleep, is without sensation and cares.

This place is never free from the danger of death.

I perceive that you will be free from all danger.

RULE XV.

It is the mark of a brave mind not to be disturbed in adversity.

It is a wise man's business to determine who may be a wise man.

I judged it to be the duty of my friendship not to be silent in your great affliction.

He thought it hardly becoming him to engage in an affair of so much consequence.

It is not becoming your gravity and wisdom to be immoderately affected at your misfortune.

The Pythagoreans relate, that the Orphic poem was the work of one Cecrops.

Sum adolefcens præditus bonus ars.

Sum homo fapiens, et præditus quidem altus mens.

Non conor commoveo mifericordia alius, priufquam ipfe
fum captus mifericordia.

Fretus vester intelligentia, differo brevius quam caufa
defidero.

Sufcipro cura et cogitatio digniffimus tuus virtus.

RULE XIV.

Qui verbum fum in ifte literæ non plenus humanitas,
officium, benevolentia?

Animus bestia fum expers ratio.

Animus perfecte et absolute vacuus perturbationes, effi-
cio beatus.

Non video gladius vacuus vagina in urbs. *Cicero pro M. Marcello.
media parte*

Vultus fum plenus furor, oculus scelus, fermo arre-
gantia.

Nullus pars is vita fum expers fummus turpitude.

Domus fum plenus optimus cælatus argentum.

Omnis honeftus fum plenus gaudium.

Portus fum pleniffimus navis.

Animus, per fomnus, fum vacuus fenfus et cura.

Hic locus nufquam fum vacuus periculum mors.

Video tu fore expers omnis periculum.

RULE XV.

Sum fortis animus non perturbo in res afper.

Sum fapiens ftatuo quis fum fapiens.

Statuo fum nofter neceffitudo non taceo in tuus tantus
mæror.

Arbitror vix fum is fufcipro tantus res.

Non fum fapientia et gravitas tuus fero immoderatus
cafus.

Orphicus carmen, Pythagoricus fero, quidam fum
Cecrops.

To wish for a tempest in a calm, is the part of a mad-man ; to oppose it by every method, of a wise one.

It is the particular office of the magistrate to know that he represents the person of the state.

It is the duty of a stranger and sojourner to mind nothing but his own business.

It is your business, Cato, to look to it.

The whole of this, however great it is, the whole of it, I say, is yours.

RULE XVI.

Those who ought to take compassion on me cease not to envy me.

Attend, I beg of you, and at length take compassion on the allies.

And yet he expects that they should take compassion on him.

I pity his distress for provisions.

Pardon my fears, that the book has not been returned to you so soon as it ought, and pity the times.

RULE XVII.

Let us cease to be offended ; let us submit to the times. There is no one who can protect himself against envy, without your assistance.

Whose command would you chiefly choose to obey ?

Why should I speak of all those who obeyed the consul's command ?

That softer part of his soul submits to reason, as a prudent soldier to a severe commander.

He obeys himself, and follows his own rules.

What shall we do, if we cannot do otherwise ? Shall we submit to the freedmen, and even to the slaves ?

The body is to be so exercised and managed, that it may submit to counsel and reason.

It signifies nothing to resist nature, and aim at what you cannot attain.

Do you know that Marcellus is angry with you ?

He called to me, he threatened me.

It is by no means usual with me to be rashly angry with my friends.

Opto adversus tempestas in tranquillus sum demens ;
subvenio tempestas quivis ratio, sapiens.

Sum proprius munus magistratus intelligo sui gero per-
sona civitas.

Peregrinus et incola sum officium ago nihil præter suos
negotium.

Est tuus, Cato, video.

Totus hic, quantuscunque sum, totus, inquam, sum
tuus. *Cic. pro Marc. prima parte*

RULE XVI.

Qui debeo misereor ego non desino invideo.

Audio, quæso, et aliquando misereor socius.

Et tamen postulo ut misereor sui.

Ego misereor esuries is.

Ignosco noster timor, quod liber non tam celeriter
reddo tu, et misereor tempus.

RULE XVII.

Desino stomachor ; pareo tempus.

Nemo sum qui possum resisto invidia, sine vester sub-
dium.

Qui imperium volo potissimum pareo ?

Quis ego loquor de is omnis qui pareo imperium consul ?

Pars ille mollis animus sic pareo ratio, ut prudens miles
severus imperator.

Ipse obtempero sui, et pareo decretum suus.

Quis facio, si aliter non possum ? An libertinus, atque
etiam servus, servio ?

Corpus sum ita exercitandus et afficiendus, ut possum
obedio consilium que ratio.

Neque attineo repugno natura, nec sequor quisquam
qui nequeo assequor.

Scio Marcellus irascor tu ?

Appello ego, minor ego.

Omnino non soleo temere irascor amicus.

If I had not threatened the man severely, possession of the tables had not been given me.

You say, I have carried on great wars, and have been appointed to rule over provinces : support then a mind worthy of your glory.

The safety of his country was dearer to him than the fight of it.

My books, my studies, my learning, are now of no service to me.

A dispute is so long prudent as it is either profitable, or, if not profitable, not hurtful, to the state.

Your last page gave me great uneasiness.

All these things are a proof that the world is governed by reason.

These things may be a loss and a disgrace to us all.

This will always be profitable to the city.

I had now no business with him.

Eloquence then had honour.

Are you the man whom cruelty displeases ?

I beg of you to assist these persons in every particular your station will admit.

I fear lest my advice may displease you.

Atticus pleased me most ; or, shall I say ? he displeased me least.

It is the particular spot and blot of this age, to envy merit.

It is not allowable, for the sake of your own advantage, to hurt another.

I favoured the government which I have always favoured, and your dignity and honour.

Take care of your health, which as yet you have not sufficiently attended to, whilst you was assisting me.

We must take care that the appetites obey reason, and do not run before it.

I always admired the greatness of your mind.

Some accident prevented his intention.

He assists him in marrying his daughter.

A man ought to admire and wish for nothing but what is honourable.

I neither flattered nor admired the good fortune of the man.

My doubt seemed either to hinder my journey, or at least to put it off.

Nisi minor homo vehementius, nunquam potestas fio
ego tabula.

Inquam, Gero bellum magnus, et provincia præsum :
gero igitur animus dignus laus.

Salus patria sum dulcis ille quam conspectus.

Liber nihil, literæ nihil, doctrina nihil, nunc profum
ego.

Contentio tam diu sum sapiens, quam diu aut proficio
aliquis, aut, si non proficio, non obsum, civitas.

Postremus tuus pagina sum magnus molestia ego.

Qui omnis sum signum mundus administ'ro ratio.

Hic res possum sum detrimentum et infamia omnis.

Hic semper profum civitas.

Jam nihil sum ego cum ille.

Jam tum sum honor eloquentia.

Tu sum ille qui crudelitas displiceo ?

Peto a tu ut commodum hic in omnis res quantum tua
dignitas patior.

Vereor ne consilium meum displiceo tu.

Atticus placeo ego maxime ; vel, dico ? displiceo mi-
nime.

Sum labes quidam et macula hic seculum, invideo
virtus.

Non licet, causa tuus commodum, noceat alter.

Faveo res-publica qui semper faveo, et dignitas et glo-
ria tuus.

Indulgeo valetudo tuus, qui tu adhuc non satis servio,
dum deservio ego.

Efficiendum est ut appetitus obedio ratio, non præ-
curro is.

Semper admiror magnitudo animus tuus.

Aliquis casus prævenio consilium is.

Adjuvo is in filia locandus.

Oportet homo admiror et opto nihil nisi qui sum ho-
nestus.

Nec adulator nec admiror fortuna homo.

Meus dubitatio videor aut impedio profectio meus, aut
certe retardo.

RULE XVIII.

You say right, and so the thing is.

The voluntary virtues are superior to the involuntary.

I have a great work in hand.

No one avoids pleasure itself because it is pleasure.

Since I entertain this opinion.

I will explain this argument in general.

All men admired his diligence, acknowledged his abilities.

Turn over that book of his, diligently, which is upon the soul.

When he says this, Know yourself, he says, Know your own mind.

I have now received your three letters.

I will leave your dreams, I will proceed to your wickedness.

It happened very unluckily that you never saw him.

I earnestly expect your letters.

I had read your letter.

Did I not thoroughly understand you? or have you altered your opinion?

You will take care of my directions respecting the house.

Your ancestors first conquered all Italy.

Ye can neither be ignorant of his disposition nor his power.

Many things in your letter pleased me.

I can scarce look at the light.

Time does not only not lessen this grief, but even increases it.

There is no one so old, but thinks he may live a year.

Why do not they run the same course at this time, which they ran before?

He who runs over the stadium, ought to endeavour to conquer.

RULE XIX.

You have a general mindful of you, forgetful of himself.

You direct me to reflect on what is good, to forget what is bad.

RULE XVIII.

Recte dico, et res sic habeo fui.

Virtus voluntarius vinco virtus non voluntarius.

Habeo opus magnus in manus.

Nemo fugio ipse voluptas, quia voluptas sum.

Cum teneo hic sententia.

Expono argumentum is generatim.

Omnis admiror diligentia, agnosco ingenium.

Evolvo diligenter ~~is~~ liber, qui sum de animus.

Cum dico, Nosco tu ipse, dico hic, Nosco animus tuus.

Jam accipio tuus tres epistola.

Relinquo somnium vester, venio ad scelus.

Excido perincommode quod nunquam video is.

Valde expecto tuus literæ.

Lego epistola tuus.

An ego non satis intelligo? an muto sententia?

Curo meus mandatum de domus.

Majores vester primum devinco universus Italia.

Possum nec animus is ignoro nec copia.

Multus in epistola tuus delecto ego.

Vix possum aspicio lux.

Dies non modo non levo hic luctus, sed etiam augeo.

Nemo sum tam senex qui non puto fui possum vivo
annus.

Cur non idem cursus hic tempus qui antea curro?

Qui curro stadium debeo enitor ut vinco.

RULE XIX.

Habeo dux memor tu, oblitus fui.

Jubeo ego cogito bonus, obliviscor malum.

Remember that time.

Cæsar usually forgets nothing but injuries.

Neither have I forgot the letter you sent me.

Do you think that I have forgotten your advice, your discourse, your politeness?

Indeed I am greatly afraid of your voyage, when I remember your former passage.

Nor is it allowable to forget Epicurus, if I may choose it.

And when they choose to relax their minds, and indulge themselves in pleasure, let them avoid intemperance, and remember decency.

The city, forgetful of its slavery, lamented this one circumstance.

RULE XX.

Whilst they escape one kind of injustice, they fall into another.

Shew that death is free from every evil.

He assured me that you were certainly free from a fever.

I hope our friendship wants not witnesses.

Whilst we are free from guilt, let us bear all human events with patience and moderation.

How long then shall he who exceeds all enemies be without the name of an enemy?

Can he who is not, want any thing?

As long as I shall live I will be uneasy at nothing, whilst I am free from all guilt.

You want not my prayers and entreaties.

The one, as Isocrates said, wants a bridle, the other a spur.

His oration abounded with every grace.

Do you see that I abound in leisure?

RULE XXI.

I shall enjoy your disgrace.

I will use another word afterwards, if I shall find a better.

I diligently make use of our poets.

Let him discharge the proper duty of philosophy.

Recordor iste tempus.

Cæsar soleo obliviscor nihil nisi injuria.

Nec obliviscor literæ qui mitto ad ego.

Puto ego obliviscor consilium, sermo, humanitas tuus?

Mehercule valde timeo navigatio, recordans superior
tuus transmissio.

Nec licet obliviscor Epicurus, si cupio.

Atque cum relaxo animus, et do fui jucunditas volo, ca-
veo intemperantia, et memini verecundia.

Unus in ille res, servitus oblitus, civitas ingemo.

RULE XX.

Dum vaco alter genus injustitia, incurro in alter.

Doceo mors careo omnis malum.

Nuntio ego tu plane careo febris.

Spero noster amicitia non egeo testis.

Cum careo culpa, fero omnis humanus placate et mo-
derate.

Quousque igitur is, qui supero omnis hostis, careo
nomen hostis?

An ne qui non sum, is possum careo res ullus?

Dum sum angor nullus res, cum vaco omnis culpa.

Non indigeo preces noster, et cohortatio.

Alter, ut dico Isocrates, egeo frenum, alter calcar.

Oratio is abundo ornamentum omnis.

Ne video ego abundo otium?

RULE XXI.

Fruor tuus indignitas.

Utor alius verbum post, si invenio bonus.

Studiose utor noster poeta.

Fungor proprius officium philosophia.

I use yourself as my guide.

I will do the duty of an interpreter.

He performs the duty of a good senator.

I am extremely well pleased that your uncle has done his duty.

Why should I make use of these witnesses, as if the affair was doubtful or untrue?

I shall wonder that you was unwilling to use those arms the law gave you.

I accept your excuse which you made.

That is every one's own which every one enjoys and uses.

Very few persons make a good use of cunning.

That which makes use of reason is superior to that which does not make use of reason.

God has not permitted us to know these things, but only to enjoy them.

Reflect that both in our state and others, which have acquired great power, such accidents have happened.

If you are certain that you can obtain that kingdom, you should not hesitate.

Let us subdue their hatred, and obtain peace.

Paulus obtained all the treasure of the Macedonians.

Aratus, having gone from Argos to Sicyon, got possession of the city by entering privately.

RULE XXII.

I have taken care of your business.

I wish that thing may be a satisfaction to him.

Let him have myself for his example.

Apply then for that office in which you can be of great service to me.

He was of great use, both to me and my brother Quintus, in our canvasses.

A large house often becomes a disgrace to the owner.

Do you alledge this as a crime to another?

RULE XXIII.

I will now explain to you in few words for what crimes Oppianus was condemned.

I shall condemn you for the same crime.

Utor tu ipse dux.

Fungor munus interpretes.

Fungor officium bonus senator.

Vehementer probo avunculus tuus fungor officium.

Quis ego utor testis, quasi res dubius aut obscurus sum?

Miror tu nolo utor is arma qui lex do tu.

Accipio tuus excusatio qui utor.

Is sum proprius quisque qui quisque fruor et utor.

Perparvus bene utor caliditas.

Qui ratio utor is bonus quam is qui ratio non utor.

Deus non volo ego scio iste, sed tantum modo utor hic.

Cogito et in noster civitas et in ceterus, qui potior res,
talis casus evenio.

Si exploratus sum tu, tu possum potior regnum ille, non
sum cunctandus.

Vinco odium, que potior pax.

Paulus potior omnis gaza Macedo.

Aratus, proficiscor Argos Sicion, clandestinus introitus
potior urbs.

RULE XXII.

Cura sum ego negotium tuus.

Utinam is res sum voluptas is.

Habeo ego ipse fui documentum.

Peto igitur is magistratus in qui possum sum magnus
utilitas ego.

Sum magnus usus, et ego et Quintus frater, in petitio
noster.

Amplius domus saepe fio dedecus dominus.

Ne is do crimen alter?

RULE XXIII.

Nunc jam summatim expono qui crimen Oppianus
damno.

Ego condemno tu crimen idem.

I excuse myself in that particular to you, in which I accuse you.

I will take care in future, that you may not have it in your power to accuse me of neglect in writing.

I will accuse him of certain crimes peculiarly his own.

I entreat you to advise Terentia with respect to the will,

RULE XXIV.

He valued money greatly.

What do you suppose I value that at?

You valued the house at more than yourself and your whole fortune.

The mind ought now to grow callous, and esteem every thing as of little value.

How highly does he rate his own authority!

These things cannot be valued by money.

RULE XXV.

Oppianicus prepared poison for him.

That boy declared the whole affair to his mistress.

The victory of Servilius added these lands to the Roman people.

He orders the decemviri to lay a very heavy tax on all the public lands.

I seem to myself to be able to say this one thing truly.

Our ancestors left these lands to us.

I wish the Gods would give you that disposition.

I impart a share of my trouble to no one, of my glory to all good men.

No one objected that thing to Marcus Cato, when he might have had many enemies.

An army of abandoned citizens had prepared a most cruel and most grievous destruction for their country.

I assume nothing to myself.

I preferred the life of my fellow-citizens to all these things.

I have not preferred Plancus to you.

You reserved yourself for other times.

Great respect is shewn to your genius and humanity.

I ought to return thanks to you.

Excuso ego tu in is ipse, in qui accuso tu.

Non committo posthac, ut possim accuso ego de negligentia epistolæ.

Accuso is suus certus proprius crimen.

Oro tu ut moneo Terentia de testamentum.

RULE XXIV.

Æstimo pecunia magnus partus.

Quantus puto ego æstimo ille?

Æstimo domus plus quam tu quam fortuna tuus.

Animus jam debeo calleo, atque æstimo omnis minor.

Quam magnus is æstimo suus autoritas!

Hic non queo æstimo pecunia.

RULE XXV.

Oppianicus paro venenum is.

Puer ille indico res totus domina suus.

Victoria Servilius adjungo hic ager populus Romanus.

Jubeo decemviri impono vestigal pergrandis ager omnis publicus.

Videor ego possum dico hic unus vero.

Majores noster relinquo ager hic ego.

Utinam Deus do mens iste tu.

Impertio pars onus nemo, gloria omnis bonus.

Nemo objicio is Marcus Cato, cum habeo inimicus multus.

Exercitus civis perditus comparo exitium crudelis et lucuosus patria.

Assumo nihil ego ipse.

Antepono vita civis meus hic omnis.

Non antepono Plancus tu.

Reservo tu tempus alius.

Honor magnus tribuo ingenium et humanitas tuus.

Debeo reddo gratia tu.

Nature herself has produced many allurements for us.
I will explain to you briefly the reason of my journey
and return.

He opened the gates of Dyrrachium to Brutus, and delivered up the army.

He will explain every thing to you.

The fight of the city has restored you to your former politeness.

They trusted themselves to the conqueror.

Virtue has given you more than fortune has taken away.

I demonstrated the thing to him, and explained your former life.

He very carefully explained your commands to me.

I do not cease to recommend you to him.

Temperance bringeth peace to the mind.

The pleasure of the mind brings joy to us.

The grief of the people was the occasion of liberty to the city.

The boy gives me many signs of modesty and ingenuity.

The laws of Lycurgus train the youth to labour.

Dionysius entrusted the care of his body to fierce barbarians.

Nature connects man to man.

Common understanding makes things known to us.

I will not prove to these judges that Verres had taken money contrary to law.

He trusted himself to the power of the king.

Who first gave names to all things?

I will dare pledge my credit to you.

I assume nothing to myself.

I persuaded the father to pay the son's debts.

You seem to me in a manner to impose too severe rules on that age.

I desire to assist that company in whatever I can.

What shall I say of Democritus? Whom can I compare with him?

I will compare small things with great.

Compare this peace with that war.

I ought to compare your guards with the want and poverty of that thief.

Different duties are allotted to different ages, and some are proper for young men, others for those who are older.

Natura ipse gigno blandimentum multus ego.
 Expono tu breviter concilium et profectio et reversio.
 meus. *bee. Phil. 1st contra Anth. 3 line*
 Aperio porta Dyrrachium Brutus, et trado exercitus.

Ille explano omnis tu.
 Aspectus urbs reddo tu urbanitas tuus pristinus.

Credo fui victor.
 Virtus do tu plus quam fortuna auferor.
 Demonstro-res is, et expono vita tuus prior.

Diligentissime expono mandatum vester ego.
 Ego non desino commendo ille tu.
 Temperantia affero pax mens.
 Voluptas mens affero letitia ego.
 Dolor populus sum causa libertas civitas.

Puer do ego signum multus pudor et ingenium.
 Lex Lycurgus erudio juventus labor.
 Dionysius committo custodia corpus suus ferus barbarus.

Natura concilio homo homo.
 Communis intelligentia efficio res notus ego.
 Non probo iudex hic Verres capio pecunia contra lex.

Committo sui potestas rex.
 Qui primus impono nomen omnis res?
 Audeo obligo fides meus tu.
 Arrogo nihil ego.
 Persuadeo pater ut dissolvo æs alienus filius.
 Videor ego prope impono nimis durus lex hic ætas.

Cupio commodo is societas quicunque res possum.
 Quid loquor de Democritus? Qui possum confero
 cum is?

Comparo parvus cum magnus.
 Confero hic pax cum ille bellum.
 Debeo confero præsidium vester cum in *bee. Cat 2. lat. par.* et egestas
 ille latro.
 Officium non idem tribuor dispar ætas, aliusque sum
 juvenis, alius senior.

You order me to give thanks to Varro. I will do it.
Add to many and such different virtues, the advantage
of friendship.

He did not perceive that he gave immortality to things
perishable.

Ye know now what and how great power may be given
to the decemvirs.

He compares his old age to the old age of a strong
horse.

I compare a man with a man.

I do not compare him with the greatest men.

Compare the life of Sulla with the life of that man.

They have given immense sums to a few people.

Your servant Nicanor gives me singular assistance.

I employ myself in history.

Cæsar, we all of us give you our best thanks.

He gave excellent precepts to the young men.

For these reasons he was presented with the freedom of
the city by Pompey.

I wish the immortal Gods would give you that dispo-
sition.

The fire imparts vital heat to all things.

He imparted his grief to no one.

I impart a share of my trouble to no one, of my glory
to all good men.

I fear many things which I have informed your friend
Milo of.

He owes me a great deal of money.

He paid present money to the woman, which was not
due.

I will most religiously observe, and carefully execute,
what I promised you.

Epicrates owed no money to any one.

I owe you nothing on the partnership account.

Verres paid nothing at all to the cities for corn.

I have no one to whom I am more obliged than to you.

Domitius's son ordered it to be told me, that his father
was in the city.

Tyro will relate the affair to you.

He sometimes called a boy, to whom I suppose he gave
orders for supper.

Jubeo ego ago gratia Varro. Facio.

Adjungo tot tamque varius virtus, fructus amicitia.

Non sentio fui do immortalitas res mortalis.

Nunc cognosco qui potestas et quantus do decemviri.

Comparo suus senectus equus fortis.

Comparo homo cum homo.

Non ego comparo hic cum summus vir.

Confero vita Sulla cum vita ille.

Do immanis pecunia pauci.

Nicanor tuus do ego opera egregius.

Do ego historia.

Cæsar, omnis ago tu gratia magnus.

Do præclarus preceptum juvenus.

Ob ille causa dono civitas a Pompeius.

Utinam Dii immortalis dono mens iste tu.

Ignis impertio calor vitalis omnis.

Impertio dolor suus nemo.

Impertio pars onus meus nemo, gloria omnis bonus.

Metuo multus qui cum Milo vester communico.

Is debeo ego multus nummus.

Is solvo mulier pecunia præsens, non debitus.

Sanctissime observo, que diligentissime facio, qui premitto tu.

Epicrates debeo ullus nummus nemo.

Debeo tu nihil ex societas.

Verres solvi nihil omnino civitas pro frumentum.

Ego habeo nemo qui debeo plus quam tu.

Domitius filius jubeo nuncio ego, pater sum ad urbem.

Tyro narro res tu.

Non nunquam voco puer, qui credo impero cæna.

The report of mankind conveyed this very great misfortune to the mother, before any of the family of Opianicus.

He trusted himself to the king.

RULE XXVI.

He first asks you your opinion.

I informed you of Silius's affair.

If I shall ask you any thing, will you not answer ?

If we can conceal the thing from Gods and men, yet we ought to do nothing unjustly.

I teach you this.

He admonished me of these things, according to your directions.

I beg and ask that of you.

He entreated this of the king.

I beg this of you in such a manner, that I can beg nothing more earnestly.

He begged this of me, and earnestly contended for it.

Now, in the first place, I will ask you this.

This I beg and insist on from you in consequence of our very intimate friendship, and your affection for me.

RULE XXVII.

The hand of the enemy killed Priam, deprived of so numerous an offspring.

Ye had been willing to fill all Italy with your settlers.

The Romans deprived the Carthaginians of all the islands which they held in the Mediterranean.

The soldiers returned into the camp, laden with spoil.

She has entangled me with a garment that makes me mad, when I knew it not.

Nature has clothed and defended the eyes with the finest membranes.

RULE XXVIII.

In the first place know, that I was not first asked my opinion.

All things are to be entrusted to fortune; we struggle without any hope.

He took it very ill, that that province was given to him.

Rumor homo nuncio hic tantus dolor mater, priusquam
quisquam ex familia Opianicus.

Committo fui rex.

RULE XXVI.

Is primum rogo tu sententiam.

Doceo tu causa Sillius.

Si rogo tu aliquis, nonne respondeo?

Si possum celo res Deus et homo, tamen nihil facien-
dus sum iniuste.

Doceo tu hic.

Moneo ego is ex tuus mandatum.

Peto et rogo hic a tu.

Peto hic a rex.

Ita rogo hic a tu, ut non possum rogo major studium.

Peto hic a ego, que summe contendo.

Nunc, primum, rogo a tu ille.

Peto atque contendo hic a tu, pro noster summus con-
junctio, que tuus benevolentia in ego.

RULE XXVII.

Manus hostis interimo Priamus, orbatus tantus pro-
genies.

Volo impleo Italia totus colonus vester.

Romanus spolio Pænus omnis insula qui teneo in mare
Mediterraneus.

Miles revertor in castra, oneratus præda.

Hic irretio ego vestis furialis, inscius.

Natura vestio et sepio oculus tenuis membranum.

RULE XXVIII.

Primum scio ego non rogo sententia meus.

Omnis committo fortuna; conor sine spes ullus.

Fero graviter ille provincia do ille.

The victory was given to a learned orator.

I think that pardon and impunity should be given to the others, if they quitted their error.

I have been provoked by you to write.

It seems to me that I see this city soon sinking under one general conflagration. *See Catilina*

Aratus's city was possessed fifty years by tyrants.

I censured the senate with very great authority, as I ought.

I loved you from the day I knew you, and judged I was beloved by you.

Philosophers will have every thing to be, as their own, and possessed by them.

Deiotarus the son was called king by the senate.

The affair is to be considered and judged of by us.

The Gods have given no greater or better gift to man.

Since we have now walked enough, let us change our place.

We are arrived at the island, nothing is pleasanter than this.

If you choose it, let us sit down in the shade.

RULE XXIX.

It is expedient for those who would enjoy inward peace, to believe Gods's omnipotency. It is manifest to me that he rules the world ; and it is clear to the eyes of his servants that his providence favours good men.

I desire to make an excursion into Greece ; it is of great consequence to Cicero.

This is of very great consequence to the state.

It is of great consequence to your private affairs, that you should come as soon as possible.

It is of great consequence to my affairs, that you should be at Rome.

It is of great consequence to him, that the affair should come to an interregnum.

It is the interest of all men to act right.

Catiline, you ought long since to be dragged to death at the command of the consul.

You ought to be well furnished with precepts of philosophy.

Palma do doctus orator.

Puto venia et impunitas do cæterus, si depono error
suus.

Laceffor abs tu ad scribo.

Videor ego video hic urbs subito concido unus incen-
dium.

Aratus civitas teneo quinquaginta annus a tyrannus.

Objurgo senatus cum summus authoritas, ut videor ego.

Diligo tu qui dies cognosco, que judico ego a tu diligo.

Philosophus volo omnis sicut proprius suus sum et a sui
possideo.

Deiotarus filius appello rex a senatus.

Res sum censendus et æstimandus ego.

Nec ullum majus aut melius a Diis datum munus
homo.

Quoniam jam satis ambulo, muto locus.

Venio in insula; nihil sum amænus hic.

Si videor, confido in umbra.

RULE XXIX.

Expedit ille qui volo fruor pax internus, credo omni-
potentia Deus. Constat ego ille gubernio mundus;
et liquet oculus servus is providentia ipse faveo bonus.

Cupio excurro in Græcia; magnus interest Cicero.

Hic vehementer interest res-publica.

Multum interest res familiaris tuus, tu quam primum
venio.

Permagni noster sum, tu sum Roma.

Permagni is interest, res venio ad interregnum.

Interest omnis recte facio.

Catilina; oportet tu jam pridem duco ad mors jussus
consul. See Cat. 1, prima.

Oportet tu abundo præceptum philosophia.

It is both proper and necessary that this should be done.
They ought to be stabbed with a sword.

It well becomes us that our country should be dearer to
us than ourselves.

Judges, if you are tired of such citizens, shew it.

I am quite tired of my life, every thing is so full of the
utmost distress.

Crassus, I am ashamed of you.

Neither myself nor others shall repent of my industry.

I am ashamed to be so soon driven from my opinion.

Indeed I am not ashamed of you, whose memory I ad-
mire, but of Crysiptus.

Indeed I am grieved for the very walls and buildings.

Indeed you would now be in friendship with me again,
if you knew how much I am ashamed of your infamy,
of which you yourself are not ashamed.

RULE XXX.

Cities could neither be built nor inhabited without the
assembly of men.

How can we have an idea of God, without his being
eternal?

Let not the wicked presume to appease the Gods by
gifts.

No one can avoid that which is to come.

You can say nothing true.

I have now determined to think nothing upon public
affairs.

He hesitated not to erect an edifice upon another man's
ground.

He desired to avoid all business.

No wise man thinks it miserable to die.

I desire to know what you think of these things.

The father proposed to disinherit the son.

What! I say, can you not be silent?

Indeed I do not require that, and yet I desire to hear it.

I cannot sufficiently determine what may be their inten-
tion.

Many things seem possible which are not.

Indeed it is often of no advantage to know what will
happen.

Oportet et opus sum hic fio.

Oportet hic trucidare ferrum.

Decet patria carus sum ego quam egomet ipse.

Judex, si tædet tu talis civis, ostendo.

Prorsus tædet vita, omnis sum plenissimus omnis miseria.

Crassus, pudet ego tu.

Neque pænitet nos neque alius industria nostra.

Pudet ego tam cito dejicio de sententia meus.

Pudet ego non tu quidem, qui memoria admiror, sed Crisippus.

Ego quidem miseret paries ipse atque tectum.

Næ tu jam redeo ingratis ego, cum si scio quam ego pudet nequitia tuus, qui tu ipse non pudet.

RULE XXX.

Urbs non possum nec ædificor nec frequentor sine cætus homo.

Qui ego possum intelligo Deus, nisi sempiternus?

Impius ne audeo placo Deus munus.

Nemo possum fugio is qui sum.

Possum dico nihil vere.

Jam statuo cogito nihil de res-publica.

Non dubito extruo ædificium in alienus.

Cupio effugio omnis negotium.

Nemo sapiens duco miser morior.

Volo scio quis cogito de is.

Pater cogito exhæredo filius.

Quis! dico, vos non possum taceo?

Quidem non postulo is, tamen aveo audio.

Nec possum fatis constituo quis sum is consilium.

Multus videor possum sum qui nullus sum.

Quidem sæpe ne utilis sum scio quis futurus sum.

RULE XXXI.

No one ought to wonder that human counsels are over-ruled by divine necessity.

He perceives innumerable stars adhering to the sky.

If we would acquire a happy life, we must cultivate virtue.

The man was always affectionate to me.

Nothing is so desirous of things like itself, as nature.

He was always desirous of glory.

I am tired of the levity of the Greeks.

He was born of worthy parents, and in an honourable place.

Publius Sextius was descended from a father, a wife, virtuous, and severe man.

Orpheus and Rhesus were descended from a muse their mother.

I wish indeed the descendant of Venus had courage enough.

You have a son as I hear and hope born to glory.

RULES XXXII, XXXIII, XXXIV, XXXV,
XXXVI.

All must die.

They must be watchful who claim the administration of their country.

Every one must use his own judgment.

You ought rather to be ashamed, if you continue in your opinion.

You must always watch; there are many snares laid for the good.

As physic is the art of healing, so prudence is the art of living.

There is moderation even in revenging and punishing.

Let me be at liberty to come into this place, I avoid not the danger of speaking.

That is the right way of teaching.

How excellent, how divine, is the power of speech

Let us now follow another kind of reasoning.

I should have written to you sooner, if I could have found a subject to write on.

The hope of robbing and plundering had blinded their minds, whom the allotment of lands has not satisfied.

RULE XXXI.

Nemo debeo miror humanus consilium sum superatus
divinus necessitas.

Video fidus innumerabilis inhærens cœlum.

Si volo adipiscor vita beata, opera sum dandus virtus.

Homo semper sum peramans ego.

Nihil sum tam appetens similis fui, quam natura.

Semper sum appetens gloria.

Pertæsus sum levitas Græcus.

Natus sum bonus parens, atque honestus locus.

Publius Sextius sum natus pater, homo et sapiens, et
sanctus, et severus.

Orpheus et Rhesus sum natus musa mater.

Utinam quidem prognatus Venus habeo fati animus.

Sum tu filius ut et audio et spero natus ad gloria.

RULES XXXII, XXXIII, XXXIV, XXXV,
XXXVI.

Morior sum omnis. *Adversus Græcum et Rhetoricum*

Vigilo sum is qui depono sui gubernaculum patria.

Utor sum quisque suus iudicium.

Magis pudeo sum, si remaneo in tuus sententia.

Vigilo sum semper ; sum multus infidiæ bonus.

Ut medicina sum ars valetudo, sic prudentia sum vivo.

Est modus ulciscor et punio.

Sum potestas venio in hic locus, non recuso periculum
dico.

Iste sum rectus via doceo.

Quam præclarus, quam divinus, vis eloquor !

Jam sequor alius genus argumentor.

Antea mitto literæ ad tu, si invenio genus scribo.

Spes rapio atque prædor occæco animus is, qui affig-
natio ager non fati facio.

Unless I shall now satisfy Cluentius, it will not be in my power to satisfy him hereafter.

I went into Sicily for the purpose of making an inquiry. He rejoiced that he had got an excuse for dying.

There is implanted by nature in our minds an insatiable desire of perceiving the truth.

I desire to know what you think of going into Epirus.

All that time was spent in reading, there was no leisure for writing.

They spend all their time in inquiring and studying.

No commendation can induce you to act well.

Do you deny that virtue is sufficient for a happy life?

Praise ought to excite us to act well.

Epicurus denies that length of time adds any thing to a happy life.

We are ready to hear.

To think right, and to do right, is sufficient for a happy life.

RULE XXXVII.

They came into a certain place to salute some one.

This man came to Cæsar to entreat that he would pardon him.

Mæcenas went to diversion, and Virgil went to bed.

Part of the army was sent to lay waste the Roman territories, and to attempt the city itself.

RULE XXXVIII.

It is difficult to say what may be the reason.

That indeed was most dreadful, not only to hear, but see.

Thraſybulus, thinking that something was to be attempted for his country, gathered together the exiles.

It is incredible to be told, that the numbers of the enemy and their shouts did not dismay him.

RULE XXXIX.

I only ask you whether you think my enemy's hatred of me was moderate.

A certain man asked me when I left Rome, and whether there was any news there.

Nisi nunc satisfacio Cluentius, potestas non sum mihi
satisfacio postea.

Proficiscor in Sicilia causa inquirō.

Gaudeo fui nansciscor causa morior.

Insum natura mens noster infatiabilis quidam cupiditas
verum video.

Volo scio quis tu cogito de transeo in Epirus.

Is omnis tempus consumo in lego, non sum otium
scribo.

Consumo omnis tempus in quæro et disco.

Laus non possum allicio tu ad bene facio.

Nego virtus fatis possum ad beate vivo?

Laus debeo allicio ego ad recte facio.

Epicurus nego diuturnitas tempus effero aliquis ad
bene vivo.

Sum paratus ad audio.

Bene sentio, recteque facio, sum fatis ad bene que
beate vivo.

RULE XXXVII.

Venio ad aliquis locus saluto aliquis.

Hic venio ad Cæsar oro ut ignosco fui.

Mæcenæ eo ludo, Virgiliusque eo dormio.

Pars exercitus mitto depopulo ager Romanus, et tento
urbs ipse.

RULE XXXVIII.

Sum difficilis dico quis sum causa.

Ille vero tæter, non modo audio, sed etiam aspicio.

Thrasylbulus, ratus aliquis audeo pro patria, contraho
exul.

Sum incredibilis dico, nec numerus hostis nec clamor
terreo ille.

RULE XXXIX.

Tantum requiro a tu utrum puto odium inimicus sum
mediocris in ego.

Quidam quæso ex ego quis dies exeo Roma, et num
quis sum in is novus.

I fear lest I should again be of a different opinion from you.

O folly! or whether may I call it folly or remarkable impudence?

I fear lest he may attribute more to virtue than nature may allow.

I hope I have a very good ship. I wrote this as soon as I got on board.

But do you press the opportunity?

What are you willing to give me, that these persons may not be taken from me?

RULE XL.

Observe, this is what I before mentioned.

Behold the crime, behold the cause for which a fugitive accuses his king, a slave his master.

See these interpreters of leagues.

See the reason for which this excellent law was introduced, that we might have those persons for judges whom no one would choose to entertain as guests.

In what part of the world are we?

O ye immortal Gods! of what nation are we? What government have we? In what city do we live?

The good men have no one to take the lead, our patrons of liberty are far off.

Ægypta came to me the day before the ides of April.

Philotimus came the day before that day.

I have less strength than either of you.

I am convinced you have not as yet strength sufficient for me to dispute with you.

There is protection sufficient in virtue to procure a happy life.

RULE XLI.

I sent to Athens to meet him.

Though they were out of the way, they went down to meet him.

I have sent Tyro to meet Dolabella; he will return on the ides.

You in the mean time was at Rome, to assist your friends truly.

Vereor ne rursus dissentio a tu.

O stultitia! ne dico stultitia, an impudentia singularis? *Sic pro
Calio.
lat. part.*

Vereor ne tribuo plus virtus quam natura patior.

Spero nos habeo navis valde bonus. Scribo hic simulat-
que conscendo.

Quin tu urgeo occasio iste?

Quis volo do nos, ne iste aufero a tu?

RULE XL.

En, hic ille sum qui antea dico.

En crimen, en causa qui fugitivus accuso rex, servus
dominus.

En interpretes fœdus.

En causa cur lex tam egregius fero, ut is iudex habeo
qui hospes habeo nemo volo.

Ubi terra sum?

O Dii immortalis! ubinam gens sum? Qui res-publica
habeo? In qui urbs vivo? *Sic pro Calio.*

Bonus non habeo dux, vindex libertas longe gens ab-
sum.

Ægypta venio ad ego pridie idus Aprilis.

Philotimus venio pridie is dies.

Habeo minus vis quam utervis vester.

Statuo tu nondum habeo satis vis ut ego luctor cum tu.

Est satis præsidium in virtus ad vivendus beate.

RULE XLI.

Mitto Athenæ obviam ille.

Cum sum devius, obviam is descendo.

Ego mitto Tyro obviam Dolabella; revertor idus.

Tu interea sum Roma, scilicet sum præsto amicus.

Epicrates came to meet me a long way with all his friends.

The whole city came out to meet him as he came to town.

Little gowns were provided for the listors at the gates.

Why was the camp moved farther from the camp of the enemy, and nearer to the city?

RULES XLII, XLIII, XLIV.

The wisest philosophers have properly looked for the origin of the chief good in nature.

From every virtue particular kinds of duties arise.

His fellow-citizens drove Hannibal out of the city.

I have thought much and long upon that very subject.

Hannibal reserved nothing for his private use.

Where is there any virtue, if there is nothing put in our own power?

They are in the same error.

Those things which depend upon false principles, cannot be true.

Upon which subject, as I have said enough in my Cato Major.

We cannot do every thing by ourselves.

Some say that the seat of the soul is in the heart, others in the brain.

What then is that to us?

To separate the mind from the body, is nothing else than to learn to die.

We are ready to refute without obstinacy, and to be refuted without anger.

Our sentiments always agreed together, as in peace, so also in war.

Hannibal was at the gates.

But this indeed is nothing to the purpose.

It is easy to be freed from superstition, if you take away all the power of the Gods.

You make a subject, in my opinion not the least doubtful, doubtful by arguing.

I am of that opinion which I know you always were of.

He was instructed in Greek learning.

I said so in that my first speech on the calends of January.

Epicrates procedo obviam ego longe cum cives omnis.

Totus civitas procedo obviam hic veniens ad urbs.

Togula præsto sum lictor ad porta.

Cur castra moveo longius castra hostis, et proprius urbs?

RULES XLII, XLIII, XLIV.

Gravis philosophus jus peto initium summus bonum a natura.

Ex singulus virtus certus genus officium nascor.

Suus civis ejicio Hannibal a civitas.

Cogito multum et diu de iste res.

Hannibal reservo nullus ad usus suus.

Ubi virtus, si nihil sum situs in ego ipse?

Verfor in similis error.

Qui a falsus initium proficiscor, ne possum sum verus.

De qui, quoniam dico fatis multus in Cato Major.

Non possum ago omnis per ego.

Alius dico sedes animus sum in cor, alius in cerebrum.

Quis igitur sum is ad ego?

Secerno animus a corpus, nequidquam alius sum quam disco emorior.

Paro refello sine pertinacia, et refello sine iracundia.

Sensus noster semper congruo, ut in pax, sic etiam in bellum.

Hannibal sum ad porta.

Sed hic jam nihil ad res.

Sum facilis libero superstitio, cum tollo omnis vis Deus.

Facio res, meus sententia minim dubius, dubius argu-mentor.

Ego sum in ista sententia qui scio tu semper sum.

Erudio Græcus doctrina.

Dico primus meus ille oratio calendæ Januarius.

Do I seem to you to be in such want of friends?
Indeed, in my opinion, there is the greatest truth in the
senses.

He threw the rest of the body into the sea.

He threw my brother into prison.

He prepared a master and a tyrant for our children.

He hid himself in a dark part of the stair-case.

She married into a very distinguished family.

Should I alone be drawn into any difficulty, I would
bear it patiently.

Let us quit the theatre; let us go into the forum.

The report of the comitia reached as far as Cuma.

Cepheus is buried up to the loins.

RULE XLV.

I wish we could wipe away the tears from all these, by
our votes and decrees.

I am absent both from my house and the forum.

The Portian law has removed the rod from the body of
every Roman citizen.

They say the soul exists after it has quitted the body.

The law orders us to approach the Gods with a pure
mind.

He ought to detest that suspicion.

He flew to the city with incredible swiftness.

Men could scarce keep their hands from you.

A man of the greatest power fled from Brundisium to
the city.

Those trades are disapproved of, which incur the dislike
of mankind.

RULES XLVI, XLVII.

Oh house! alas, how art thou governed!

Oh! my friend Furnius, how have you been unacquaint-
ed with your own cause, who can so easily understand
other persons!

Oh excellent guardian of the sheep! a wolf.

Oh wretched and unhappy that day in which Sulla was
appointed consul by all the centuries!

O night! thou who hast almost brought eternal dark-
ness over this city!

Videor ne tu sum tantus inopia amicus?

Meus quidem iudicium, sum magnus veritas in sensus.

Abjicio reliquus corpus in mare.

Conjicio frater in vincula.

Compono magister et tyrannus in noster liberi.

Abdo fui in tenebræ scala.

Nubo in familia clarissimus.

Si solus adduco in discrimen aliquis, fero animus
aquiior.

Exeo e theatrum, venio in forum.

Rumor de comitia clare tenus Cumæ.

Cepheus condo tenus lumbus.

RULE XLV.

Utinam possum abstergo hic omnis fletus, sententia nos-
ter et consilium.

Absum et domus et forum.

Portius lex amoveo virga a corpus omnis civis Roma-
nus.

Aio animus maneo cum excedo e corpus.

Lex jubeo accedo ad Deus caste.

Debeo abhorreo ab ista suspicio.

Advolo ad urbs incredibilis celeritas.

Homo vix possum abstineo manus a tu.

Homo potentissimus advolo a urbs a Brundisium.

Es quæstus improbo, qui incurro in odium homo.

RULES XLVI, XLVII.

O domus! heu, quam gubernor!

O! meus Furnius, quam tu non nosco tuus causa, qui
tam facile disco alienus!

O præclarus custos ovis! lupus.

O miser et infelix dies ille qui Sulla renuntio consul om-
nis centuria!

O nox! qui fere afferro æternus tenebræ hic urbs!

O the cunning fellows ! with how few words do they expect to finish the business !

O your pleasing letters ! two of *which* were delivered to me at one time.

We have sent ambassadors, alas ! miserable me !

O ye immortal Gods ! guardians and preservers of this city and empire, what wickedness have ye seen !

Woe is me ! I cannot recollect this without tears.

RULE XLVIII.

He purchased the rank of a senator with money down.

He sold it to some one for a large sum of money.

I would have most willingly redeemed the state from destruction, at my own private loss.

I saved the life of all the citizens by the punishment of five abandoned men.

He openly bought himself off with money.

He bought the house almost an half dearer than he valued it.

He sold it for a very great price.

He sold it for no very great price.

As any possesses what is of most value, so is he to be reckoned richest.

The land is now of much more value than it then was.

Corn was in no place of so much value as he reckoned it.

Of what consequence do you think this was to a man's character ?

I could willingly die for Pompey ; of all men I esteem no one more.

He sold that for as much as he valued it.

If you esteem me as much as you certainly do.

I am not ignorant of what consequence you esteem his name.

I sell my goods for no more than other persons, probably for less.

RULE XLIX.

Our morals are corrupted by our admiration of wealth.

Every one is most attracted by his own studies.

I should think envy, procured by virtue, not envy, but glory.

O acutus homo ! quam pauci verbum puto negotium
confectus !

O suavis epistola tuus ! duo datus ego unus tempus.

Mitto legatus, heu ! ego miser !

Pro Dii immortalis ! custos et conservator hic urbs, qui
scelus video !

Hei ego ! non possum commemorare hic sine lachryma.

RULE XLVIII.

Mercor ordo senatorius pretium.

Vendo aliquis grandis pecunia.

Ego libentissime redimo calamitas a res-publica, meus
privatus incommodum.

Ego redimo vita omnis civis pœna quinque homo per-
ditus.

Palam redimo fui pecunia.

Is emo domus prope dimidium carus quam æstimo.

Vendo is quam plurimus.

Vendo is non ita magnus.

Ut quisque possideo qui sum plurimus, ita habeo ditis-
simus.

Ager nunc sum multo plus quam tunc sum.

Fruentum sum in nullus locus tantus quanti ille æstimo.

Quantus puto hic sum ad fama homo ?

Ego libenter possum emorior pro Pompeius ; omnis ho-
mo æstimo nemo plus.

Vendo is tanti quantus æstimo.

Si facio ego tantus quanti certe facio.

Non ignoro quantus puto nomen is.

Vendo meus non plus quam cæter, fortasse etiam
minor.

RULE XLIX.

Mos corrumpor que depravor admiratio divitiarum.

Quisque maxime duco suum studium.

Puto invidia, partus gloria, non invidia, sed gloria.

I will say this with your permission.

Some are moved by grief, others by passion.

I agree with those who think all these things are regulated by nature.

He who fears that which cannot be avoided, can on no account live with a quiet mind.

It cannot be told how much I am delighted with your yesterday's discourse.

Thou hast killed him with scourges.

Thou hast struck him with an axe.

Some amusement is allowed to youth by the consent of all.

All Italy has been inflamed with the love of liberty.

Milo is not moved with these tears.

He offended no one in word, deed, or look.

I am not so much pleased with news, as with your letters.

The Roman people expressed their pleasure by a very great shouting.

I wondered that you wrote to me with your own hand.

I perceive that you are rejoiced at my moderation and forbearance.

We are by nature inclined to love mankind.

All men are captivated by pleasure.

RULE I.

How much I wish you had continued at Rome! which you would have certainly done, had we supposed these things would happen.

I remain in suspense at Theſſalonica.

I had no doubt but that I should see you at Tarentum or Brundisium.

Dionysius taught children at Corinth.

I seem to be at Rome, when I am reading your letters.

I suppose when you were at Athens you were often in the schools of the philosophers.

He on the contrary was so much at his ease, that he was all the while at Naples.

There is a strong report at Puteoli, that Ptolemy is restored to his kingdom.

It is reported that he went to Cumæ.

Dico hic pax tuus.

Alius moveo dolor, alius cupiditas.

Affentior is qui puto hic omnis rego natura.

Qui metuo is qui non possum vitor, is nullus modus
possum vivo animus quietus.

Non possum dico quam delecto hesternus disputatio. •

Neco ille verber.

Percutio ille securis.

Aliquis ludus do adolescentia consensus omnis.

Totus Italia exardeo desiderium libertas.

Milo non moveo hic lachryma. *hic pro Milone last part.*

Offendo nemo res, verbum, vultus.

Non tam delector res novus, quam tuus literæ.

Populus Romanus significo voluntas clamor maximus.

Admiror quod scribe ad ego manus tuus.

Video tu lætor noster moderatio et continentia.

Sum propensus natura ad homo diligendus.

Omnis capio voluptas.

RULE L.

Quam volo maneo Roma ! qui ago profecto si puto hic
sum.

Maneo suspensus Theffalonica.

Non sum ego dubius quin video tu Tarentum aut Brun-
dium.

Dionysius doceo puer Corinthus.

Videor sum Roma, cum lego literæ tuus.

Credo cum sum Athenæ sæpe sum in schola philosophus.

Hic contra ita quiesco, ut sum is tempus omnis Nea-
polis.

Magnus sum rumor Puteoli, Ptolemeus sum in regnum.

Fero sui confero Cumæ.

RULE LI.

If I dared, I would go to Athens.
 I will mention what I myself saw when I came to Capua.
 Do you visit that place with pleasure, where Demosthenes and Æschines often disputed with each other?
 I have come to Athens, says Democritus, and no one there knew me.
 I desire to go to see Alexandria, and the rest of Egypt.

RULE LII.

I was sorry that Servius left Athens.
 Cæsar retired from Alexandria, happy, as he thought himself.
 Why was my acquaintance Drusus killed in his own house?
 That man was, as you know, illustrious abroad, and to be admired at home.

RULE LIII.

Clodius was caught at Cæsar's house.
 He is either at home, or not far from home.
 Had you not rather be safe in your own house, than unsafe at another man's?
 The Egyptians embalm their dead, and keep them at home.
 Diodotus, the stoic, lived many years blind at my house.
 Every thing was venal at your house, by the most scandalous traffic.
 I perceive how much easier it would have been to have staid at home, than to return.
 When I was at leisure at home.
 It accidentally happened that we were in the country.
 I think that Atticus is in the country.
 First make my compliments to Attica, who I suppose is in the country.
 He suffered him to be in the country.
 Balbus came directly to my house.
 He flies into the country out of town, as from confinement.
 They flew from the city into the country.

RULE LI.

Si audeo, peto Athenæ.

Commemoro is qui egomet video cum venio Capua.

*An libenter inuiso is locus, ubi Demosthenes et Æschines
soleo decerto inter fui?*

*Venio Athenæ, Democritus inquit, neque quisque ibi
agnosco ego.*

Cupio viso Alexandria, que reliquus Ægyptus.

RULE LII.

Servius discedo Athenæ moleste fero.

Cæsar recipio fui Alexandria felix, ut videor fui.

Cur sodalis meus Drusus interficio suus domus?

*Ille vir sum, sicut scio, cum foris clarus, tum domus ad-
mirandus.*

RULE LIII.

Clodius deprehendor domus Cæsar.

Aut sum domus, aut non longe a domus.

*Nonne malo sum sine periculum domus tuus, quam
cum periculum alienus?*

Ægyptus condio mortuus, et servo is domus.

*Diodotus, stoicus, vivo multus annus cæcus domus
noster.*

Omnis sum venalis domus tuus, mercatio turpissimus.

*Intelligo quantus sum facilis maneo domus, quam
redeo.*

Cum sum otiosus domus.

Forte evenio ut sum rus.

Arbitror Atticus sum rus.

Primum do salus Attica, qui arbitror sum rus.

Patior hic sum rus.

Balbus recte venio domus meus.

Evolo rus ex urbs, tanquam ex vinculum.

Evolo ex urbs rus.

You have driven me from my house.

They were unwilling to go from home.

They did not remove themselves from home.

RULE LIV.

I hear that there is neither gold nor silver in Britain.

I am very glad that you did not go into Britain.

I wait to know what is doing in hither Gaul.

I came by sea from Epidaurus to the Piræus, with an intent to go from Athens to Bœotia.

RULE LV.

He ordered that he should be a thousand paces from the city.

He pitched his camp six miles from the enemy.

Annibal was three days' journey from Tarentum.

The walls of Babylon were two hundred feet high, and fifty broad.

RULE LVI.

The origin of all this wickedness shall be explained in its proper time.

The senate was at the same time in the temple of Concord.

There are three things which at this time make against Roscius.

I beg you would be at Rome in the month of January.

From the Appian forum, at ten o'clock in the morning,

I sent another letter a little before, from the three taverns.

Pomponia ordered me to be informed, that you would be at Rome in the month of August.

The sun shone out on the third day.

He was at war for twenty years with wicked citizens.

I supped with Pompey that day by accident.

He had a house for many years at Rome.

Consider, I beg of you, these things day and night.

No one has been an enemy to the state these twenty years, who has not at the same time declared war against me.

Expello ego domus meus.
 Nolo exeo domus.
 Non commoveo fui domus.

RULE LIV.

Audio nihil sum neque aurum neque argentum in
 Britannia.
 Vehementer gaudeo tu non proficiscor in Britannia.
 Sum in expectatio ut scio quis gero in Gallia citerior.
 Advchor navis Piræus ab Epidaurus, is consilium ut
 eo ab Athenæ ad Bœotia.

RULE LV.

Edico ut absum urbs millia passus.
 Pono castra sex mille passus ab hostis.
 Annibal absum via triduum a Tarentum.
 Murus Babylon sum ducenti pes altus, et quinquagena
 latus.

RULE LVI.

Fons totus hic scelus aperio suus tempus.
 Senatus sum idem tempus in ades Concordia.
 Tres sum qui hic tempus obsto Roscius.
 Rogo tu ut Roma sum mensis Januarius.
 Ab Appius forum, hora quartus, do alius paulo ante
 a tres taberna.
 Pomponia jubeo nuntio ego, tu sum Roma mensis
 sextilis.
 Sol illuceo tertius dies.
 Gero bellum viginti annus civis improbus.
 Cæno apud Pompeius is dies casus.
 Hic habeo domicilium Roma multus annus.
 Quæso meditor is dies et nox.
 Nemo sum hostis res-publica hic annus viginti qui, non
 idem tempus indico bellum ego quoque.

Pofidonius, a ſcholar of his, writes, that Panætius lived thirty years after he had publiſhed thoſe books.

RULE LVII.

I ſpeak of thoſe alſo who are not in the number of the enemy.

There you will collect what belongs to this ſubject.

The ground which has reſted many years uſually produces very plentiful crops.

I do not indeed now diſpute what may be moſt convenient.

Now let us ſee what is wont to be advanced on the other ſide of the queſtion.

I will omit theſe things; I will reply to thoſe which affect me more.

They who deſire to ſell, will not find buyers.

Who then was preſent? He ſays, the brother of my wife.

What relation is he to you? My brother.

He underwent many things beſides, which neceſſity obliged him to bear.

I now return to thoſe things which you directed me.

You will perceive, by the ſame books, both what I did and what I ſaid.

I expected the arrival of Menander, whom I ſent to you, with the utmoſt impatience.

I have nothing further which I can write to you.

Where then are thoſe whom you call miſerable, or what place do they inhabit?

Why am I compelled to find fault with the ſenate, whom I have always commended?

Rabinus was amongſt thoſe whom he had been moſt mad if he had oppoſed, moſt baſe if he had deſerted.

When I ſay all, I except thoſe whom no one thinks worthy of being citizens.

All the reaſons which you mention are both moſt juſt, and moſt worthy of your authority and dignity.

I have received your letter, in which you adviſe me to come to Brundifium very ſoon.

The conſuls came to that army which I had in Apulia.

Scriptus a Possidonius, discipulus is, Panætius vivo triginta annus postquam edo ille liber.

RULE LVII.

Ego dico etiam de is qui non sum in numerus hostis.

Illic assumo qui pertineo ad hic locus.

Ager qui quiesco annus multus, soleo effero fruges uber.

Ego ne jam quidem disputo qui sum expeditus.

Nunc video is qui soleo disputor contra.

Omitto hic ; respondeo ad ille qui magis moveo ego.

Qui cupio vendo, non reperio emptor.

Quis ergo adsum ? Inquit, frater uxor meus.

Quis sum is tu ? Frater.

Persevero multus præterea, qui necessitas cogo fero.

Nunc redeo ad is qui mando ego.

Perspicio, ex is liber, et qui gero et qui dico.

Expecto adventus Menander, qui mitto ad tu, cura summus.

Non habeo prætera qui scribo ad tu.

Ubi igitur sum ille qui dico miser, aut qui locus incolo ?

Cur cogor reprehendo senatus, qui semper laudo ?

Rabinus sum cum is, qui amentissimus sum si oppugno, turpissimus si relinquo.

Cum dico omnis, excipio is qui nemo puto dignus civitas.

Omnis causa qui commemoro sum iustus, et dignus tuus authoritas et dignitas.

Accipio literæ tuus, qui hortor ego ut venio Brundisium celerius.

Consul venio ad is exercitus qui habeo in Apulia.

RULE LVIII.

I did not blame your cause, but your plan.

We should take care that the punishment may not be greater than the fault.

We place confidence in those who we think know more than ourselves.

We are composed of soul and body.

He ordered the man to be seized and carried to Scaurus.

All persons have thought her rather always the friend of every one, than the enemy of any one.

That clamour nothing disturbs, but comforts me, as it shews there are some ignorant citizens, but not many.

RULE LIX.

Both I and Balbus lifted up our hands.

Fortitude and wisdom scarcely seem separable.

Habit and reason have made you more patient and gentle.

Pomponius and Sextius and Piso have as yet kept me at Thessalonica.

The great-grandfather and the grandfather were prætors.

RULE LX.

Though he is without fault, yet he is not free from suspicion.

All pleasant things, although they may be judged of by the outward senses, yet ought to be referred to the mind.

Unless it is disagreeable, repeat what you have begun.

RULE LXI.

Who was ever more knowing than this man?

What is bolder than rashness?

Those things which I have said are clearer than the sun itself.

What is there more desirable than wisdom?

Nothing is more commendable, nothing more worthy of a great and illustrious man, than mildness and clemency.

RULE LVIII.

Non improbo causa noster, sed consilium.
Caveo sum ne peena sum magnus quam culpa.

Habeo fides is qui plus intelligo quam ego arbitror.

Consto ex animus et corpus.

Jubeo homo comprehendo que deduco ad Scaurus.

Omnis judico ille potius semper amicus omnis, quam inimicus quisquam.

Iste clamor nihil commoveo, ego sed consolor, cum indicō quidam civis imperitus sum sed non multus.

RULE LIX.

Et ego et Balbus tollo manus.

Fortitudo et sapientia vix videoz possum sejungo.

Consuetudo et ratio facio tu patiens lenisque.

Pomponius et Sextius et Piso adhuc retineo ego Thessalonica.

Proavus et avus sum prator. *hic pro Murena*

RULE LX.

Quanquam absūm a culpa, tamen non careo suspicio.

Omnis jucundus, quanquam judico sensus corpus, tamen debeo refero ad animus.

Nisi sum molestus, repeto qui cœpi.

RULE LXI.

Quis unquam sum sciens hic homo?

Quis sum fortis temeritas?

Is qui dico sum clarus sol ipse.

Quis sum optabilis sapientia?

Nihil laudabilis, nihil magnus et proclarus vir dignus, placabilitas atque clementia.

A shameful flight from death is worse than any death.
 What is more disgraceful than inconstancy, levity, and
 fickleness?

Nothing is more pleasing than true glory.

Nothing is more friendly to me than solitude.

My country is much dearer to me than my life.

No place ought to be more pleasing to you than your
 country.

What is better in man than a sagacious and good mind?

What can we call more wretched than folly?

What is more pleasing than literary ease?

Nothing is more inconstant than the common people,
 nothing more uncertain than the resolutions of man-
 kind.

Believe me, nothing is more handsome, nothing more
 beautiful, nothing more lovely, than virtue.

There is nothing more pleasing to man than the light of
 truth.

What is better or more excellent than goodness and be-
 neficence?

I never touched a colder stream than this.

RULE LXII.

Wild beasts are in dread, if the fear of death is imprest
 upon them.

He allowed me this in the hearing of many.

He lived whilst my family was upon the throne.

Take care that you are at Rome in the beginning of
 January.

You sent me word of Caninius's shipwreck, as if it was
 a matter of doubt.

There will be no mention made of this crime, if you are
 his accuser.

He left Rome whilst we were living.

He came to Rome when Marius was consul, and Catu-
 lus.

I recollect the despair of those who were old men when
 I was a youth.

As soon as I had written my letter, Hermia came.

When nature is our guide, we can by no means mistake.

Turpis fuga mors sum malus omnis mors.
 Quis sum turpis inconstantia, levitas, mobilitas?

Nihil sum dulcis verus gloria.
 Nihil sum amicus ego solitudo.
 Patria sum multo carus ego vita meus.
 Nullus locus debet sum dulcis tu patria.

Quis sum bonus in homo sagax et bonus mens?
 Quis possum dico miser stultitia?
 Quis sum dulcis otium literatus?
 Nihil sum incertus vulgus, nihil obscurus voluntas ho-
 mo.

Credo ego, nihil formosus, nihil pulcher, nihil amabilis,
 virtus.
 Nihil sum homo dulcis lux veritas.

Quis sum bonus aut quis prestans bonitas et beneficen-
 tia?
 Nec attingo ullus flumen frigidus hic.

RULE LXII.

Fera horresco, terror mors injectus fui.

Tribuo hic ego multus audio.
 Sum meus gentilis regno.
 Cura ut sum Roma Januarius in eo.

Tu mitto ego de naufragium Caninius, quasi res dubi-
 us.
 Nullus mentio fio hic crimen, tu accuso.

Proficiscor Roma ego vivo.
 Venio Roma Marius consul, et Catulus.

Recordor desperatio is qui sum senis ego adolescens.

Scribo epistola, Hermia venit.
 Natura dux, possum nullus modus erro.

PROMISCUOUS EXERCISES.

IF You and Tullia, our delight, are well, I and my dearest Cicero are well.

When my brother came to me, in the first place our discourse, and that a long one, was about you, from whence I came to those particulars which you and I had talked over with each other concerning your sister.

Call off your attention and thoughts from these subjects, and recollect rather those things which are worthy of your character; that she lived as long as was necessary for her; she lived to see you, her father, prætor, consul, augur; to perform every duty that was incumbent on her; and then, when the government was no more, she quitted this life. What is there that you or she can complain of fortune on this account?

It is evident, that unless equity, and fidelity, and justice, proceed from nature, it is impossible to find a good man.

Order, constancy and moderation are employed in things of that nature, which have a reference to some action.

Pompey and Hortensius nominated me augur, at the request of the whole college.

Upon this, when both of them express their being ready to hear me; in the first place says I, I entreat you, that you would not expect, that, like a philosopher, I should explain any system to you.

To employ your reason and your words prudently, to perform what you undertake with deliberation, and in every circumstance to discern what is true, and to defend it, is graceful; on the other hand, to be deceived, to blunder, to be cheated, is disgraceful.

To think this, is a mark of prudence; to do it, of courage; both to think and to do it, of perfect and complete virtue.

To deprive any one of what is his due, and for a man to increase his own property at the expense of his neighbour, is more contradictory to human nature than death, than poverty, than pain, or any thing else.

PROMISCUOUS EXERCISES.

SI Tu et Tullia lux noster valeo, ego et suavis Cicero valeo. *α*

Cum ad ego frater venio, in primus ego fermo, isque multus, de tu, sum ex qui ego venio ad is, qui sum ego et tu inter ego de foror locutus.

Tu ab hinc res animus ac cogitatio tuus avoco, atque is potius reminiscor qui dignus tuus persona sum, quam diu is opus, sum vivo una cum res-publica, sum tu pater, suus prætor, consul, augur video; omnis bonus prope perfunctus cum res-publica occido vita excedo Quis sum qui tu aut ille cum fortuna hic nomen queror possum.

Perspicuus sum nisi æquitas et fides et justitia proficiscor, a natura vir bonus non possum reperio.

Ordo, constantia et moderatio veror in is genus ad qui adhibendus sum actio quidam.

Ego augur a totus collegium expetitus Pompeius et Hortensius nomino.

Hic cum uterque sui ad audio significo paratus primum inquam deprecor ne ego tanquam philosophus puto schola tu aliquis explico.

Ratio utor atque oratio prudenter, et ago qui ago considerate, omnis que in res quis sum verum video et tueor deceo, contraque fallor, erro, decipior, dedeceo.

Hic sentio prudentia sum, facio, fortitudo, et sentio vero et facio perfectus cumulatius que virtus.

Detraho aliquis alter, et homo incommodum suus augeo commodum, magis sum contra natura, quam mors, quam paupertas, quam dolor, quam ceter qui possum aut corpus accido, aut res externus; nam,

which can happen to our persons, or external goods ; for, in the first place, it takes away all connexion and society between mankind ; for if we were originally so constituted, as to plunder and injure each other, for our own emolument, that bond of unity between man and man, which is the principal work of nature, must necessarily be broke in sunder ; just as if any one of our limbs should entertain this notion, to think that it could possibly continue in health, if it appropriated to itself the nutriment of any other part, although it is evident that from hence the whole body must be weakened and destroyed ; thus if any one should seize upon what is the support of another, and convert whatever he could to his own private emolument, the society and community of mankind must, of course, be overturned ; for as every one is more desirous to procure for himself, than any other, those things which are necessary for the support of life, this is what is allowed by nature itself ; but nature also will not permit this, that we should increase our power, our influence or fortune by plundering others ; nor is this only established by nature, that is by the general law of mankind, but also by the positive institution of all people, by which, in every state, their governments are supported ; for this is what their laws have in view, this they intend, that the bond of society may be preserved between the citizens, and whosoever breaks it, they punish with death, banishment, imprisonment, or fine.

Sometimes to depart a little from one's own right, is not only generous, but advantageous.

It is enough not to raise up those men who are fallen through imprudence ; but to press those who lie down, or to push on those who are falling, is certainly inhuman.

To despise what any one may think of him, is a mark not only of an arrogant man, but also of one totally abandoned.

To know but little is not shameful ; but foolishly to persevere a long time in what you know but little of, is ; since the one may be attributed to the general infirmity of human nature, the other to the peculiar fault of the individual.

principium, tollo convictus humanus et societas, si enim sic sum affectus, ut propter suos quisque emolumentum spolio aut violo alter, dirumpo necesse, sum is qui maxime sum secundum natura humanus genus societas, ut si unusquisque membrum sensus hic habeo ut possum puto sui valeo, si proximus membrum valeditudo ad sui traduco debilitor et interio totus corpus necesse, sum sic si unusquisque ego rapio ad sui, commodum alius detraho qui quisque possum emolumentum sui gratia societas homo et communitas evertor necesse, sum nam sui ut quisque malo qui ad usus vita pertineo quam alter, quam alter acquiro concessus sum, non repugnans natura ille quidem natura, non patior ut alius spolium noster facultas copia opis augeo, neque vero hic solum natura is sum jus gens, sed et lex populus qui in singulus civitas, res-publica contineor idem modus constitutor, ut non licet suis commodum causa noceo alter, hic enim specto lex hic volo incolumis sum civis conjunctio qui dirimo is mors exulium vinculum damnum coerceo.

Non modo liberalis sum, paulo nonnunquam de suis jus decedo, sed etiam fructuosus.

Satis sum homo imprudentia lapsus non erigo; urgeo vero jacens, aut præcipitans impello, certe sum inhumanus.

Negligo quis de sui quisque sentio, non solum arrogans sum, sed etiam omnino dissolutus.

Non parum cognosco; sed in parum cognosco stulte et diu persevero, turpis sum; propterea quod alter communis homo infirmitas, alter singularis unusquisque vitium, attribuo.

Part of you particularly avoided the approach to, and the sight of, this place, part of you did not earnestly attend it.

I am very glad that you are got safe to Epirus, and that, as you write, you have had a pleasant voyage.

It is in my opinion highly decorous, that the houses of illustrious men should be open to illustrious guests.

It is evident that the benefits and advantages which are received from those things which are inanimate, these we could by no means enjoy without the labour and assistance of mankind.

See how I am convinced that you are another self.

I think thus, that an accomplished general should possess these four qualifications; a knowledge of war, courage, authority, good fortune.

I not only confess that you know these things better than I, but also easily permit it.

Many persons entertain depraved notions of the Deity, but all believe that there is a divine power and nature.

He added this also, which is certainly true, that brave and wise men do not usually so much aim at the reward of good actions, as the actions themselves.

I add this also, that nature without education has often attained to glory and virtue, than education without nature.

I was doubly pleased with your letters, both because I myself laughed, and because I perceived that you can now laugh.

Do you say that you think I had rather have my works read and approved of by any one, than by you?

He sees that there is no evil but where there is a fault, but that there is no fault when that happens, which is not in the power of man.

But I find the man never made an auction, never sold any thing but the produce of his estate; not only is in no one's debt, but is, and always has been, full in cash of his own.

I return to what I wrote in the first part of my letter, that men will soon form a judgment of your whole conduct, not so much from your intention, as the event.

Fiditus hic locus, conspectus que, vester partim magnopere fugio, partim non vehementer sequor.

Tu in Epirus salvus venio, et ut scribo, ex sententia navigo, vehementer gaudeo.

Sum enim ut ego videor valde decorus, pateo domus homo illustris, illustris hospes.

Perpicuus sum qui fructus qui utilitas ex res is qui sum inaninatus, percipior is ego nullus modus sine homo manus atque opera capio possum.

Video quam ego persuadeo tu ego sum alter.

Ego sic existimo, in summus, imperator quatuor hic res infum oportet, scientia res militaris, virtus, auctoritas, felicitas.

Ego enim scio tu iste melius quam ego non fateor solum, sed etiam facile patior.

Multus de Dii pravus sentio, omnis tamen sum vis et natura divinus, arbitror.

Addo hic, qui certe verus sum, fortis et sapiens vir non tam premium sequor soleo recte factum, quam ipse rectus factum.

Ille etiam adjungo, sapius ad laus atque virtus natura sine doctrina, quam sine natura valeo doctrina.

Dupliciter delecto tuus literæ, et quod ipse rideo, et quod tu intelligo jam possum rideo.

Aio ne tu existimo ab ullus malo meus lego proboque, quam a tu?

Video nullus malum sum nisi culpa, culpa autem nullus sum cum is, qui ab homo non possum præsto evenio.

At homo invenio auctio facio, nullus vendo præter fructus suus nihil unquam; non modo in æs alienus nullus, sed in suus nummus multus sum.

Redeo ad ille qui initium scribo, totus factum tuus iudicium, non tam ex consilium tuus, quam ex eventus, homo facio.

This I rather fear, lest, through ignorance of the true path of glory, you should think it glorious for yourself alone to have more power than all others, and had rather be feared than loved by your fellow-citizens.

Had not you rather believe what can be proved, that the souls of famous men, such as the Tyndaridæ were, are divine and eternal, than that those who have been once burnt can ride upon an horse, or fight in an army?

I could swear by Jupiter and the household Gods, both that I burn with a desire of finding out the truth, and that I think what I say; for how can I not desire to find out the truth, when I rejoice if I find any thing like the truth?

As we believe by nature that there are Gods, but know by reasoning what they are; so we conclude that our souls remain (after death) by the general consent of all nations; but in what state, or what they are, we learn from reflection.

Nor do I agree with those who have lately begun to assert, that our souls perish together with our bodies, and that death annihilates every thing; I am rather influenced by the authority of Socrates, who always said, that the soul of man was divine, and that when it left the body, it returned back to heaven.

If you should know that an ass lay concealed any where, and one who did not know it should intend to sit upon it, whose death would be an advantage to you, you would do wickedly if you did not caution him not to sit there; and yet it is evident that you could have acted so with impunity, for who could have convicted you of it?

I will not repeat all the misery I have suffered through the wickedness, not only of my enemies, but of those who envied me, lest I should not only increase my own sorrow, but also excite your grief.

Happy is the man, whose lot it is to be able to acquire wisdom and true knowledge, even in his old age.

I beg and entreat of you, judges, to give that mercy to a very brave man, for which he asks not himself.

Ille magis vereor ne ignoro verus iter gloria gloriosus puto plus tu unus possum quam omnis, et metuo a civis tuus quam diligo malo.

Nonne malo ille credo qui probo possum, animus præclarus homo qualis iste Tyntaridæ sum diurnus sum et æternus quam is qui semel cremo equito et in acies pugno possum.

Juro per Jupiter Dii que penates, ego et ardeo studium verum reperiendus, et is sentio qui dico; qui enim possum non cupio verum, invenio cum gaudeo si similis verum quis invenio?

Ut Deus sum natura opinor, qualisque sum ratione cognosco; sic permaneo animus arbitror consensus natio omnis; quis in sedes maneo, qualisque sum, ratio discendus sum.

Neque enim assentior is qui hic nuper dissero cæpi, cum corpus simul animus intereo, atque omnis mors deleo; plus apud ego Socrates auctoritas valeo, qui dico semper, animus homo sum divinus, isque cum corpus excedo, reditus in cælum pateo.

Si scio aspis occulte lateo, et volo imprudens super is affideo, qui mors tu emolumentum, futurus sum facio improbe facio nisi moneo ne assideo; sed impune tamen is tu consto facio, quis enim coarguo possum?

Non facio ut enumero miseria omnis in qui incido per scelus, non tam inimicus meus, quam invidus, ne et meus mæror exagito, et tu in idem luctus voco.

Beatus ille, qui, etiam in senectus, contingo ut sapientia verus que opinio assequor possum.

Oro obtestorque tu, iudex, ut is misericordia tribuo fortis vir, qui ipse non imploro.

As philosophy alone teaches us all other things, so also that which is most difficult, to know ourselves.

What ignominy, what disgrace, will not any one undergo to avoid pain, who has concluded that that is the greatest evil?

You ordered that physician, whom you brought with you, to open the veins of the man.

Your friend Caninius advised me, in your own words, to write to you, if there was any thing which I thought you ought to know.

A wonderful fury has seized, not only the wicked, but even those who are esteemed good, that they desire to fight, whilst I am calling out, that nothing is more dreadful than a civil war.

Who of us engages in any laborious bodily exercise, but to obtain some advantage from it? or who can rightly censure even him who desires to enjoy that pleasure which will be attended with no bad consequence?

I have read your letter, by which I learn, that our friend Cæsar considers you as a great lawyer. You have reason to be glad, that you are got into a place where you may appear to understand something.

It seems wonderful that a soothsayer does not laugh when he sees a soothsayer; this is more wonderful, than you can keep from laughing one among another.

Fortune is not only blind herself, but she also generally makes those blind whom she favours; and indeed, we may often see those who were before of obliging tempers, altered by place, power, and prosperity.

When we admit these things to be true, and rightly as I judge, how can we be allowed to separate law and right from nature.

I may be allowed to praise myself before you, son Marcus, to whom the inheritance of my glory, and the imitation of my conduct, devolves.

It was evident that Pompey took this very ill, which when I heard from others, I principally knew from my brother.

Do you wish then that I should go through all the philosophy of Epicurus, or that I should confine my in-

Philosophia unus ego cum cæter res omnis, tum qui sum
difficilis doceo ut egomet ipse nosco.

Quis ignominia quis turpitudine non perfero ut effugio
dolor, si is summus malus sum decerno?

Is medicus qui tu cum adduco impero ut vena homo
incido.

Caninius noster ego tuus verbum admoneo ut scribo ad
tu si quis sum qui puto tu scio oportet.

Mirus invado furor non solum improbus sed etiam is
qui bonus habeo ut pugno cupio ego clamans nihil
sum bellum civilis miser.

Quis noster exercitatio ullus corpus suscipio laboriosus
nisi ut aliquis ex is commodum consequor, quis au-
tem vel is jus reprehendo qui in is voluptas volo sum
qui nihil molestia consequor.

Lego tuus literæ ex qui intelligo tu Cæsar noster valde
jus consultus videor. Sum quod gaudeo tu in iste
locus venio ubi aliquis sapio videor.

Mirabilis videor quod non rideo haruspex cum haruspex
video; hic mirabilis quod tu inter tu risus teneo
possum.

Non enim solum ipse Fortuna cæcus sum sed ille etiam
plerumque efficio cæcus qui complector itaque hic
quoque video licet is qui antea commodus sum mos
imperium potestas prosperus res immuto.

Qui cum verus sum recte, ut arbitror concedo qui jam
licet ego, a natura lex et jus sejungo.

Licet Marcus filius apud tu glorior, ad qui et hereditas
hic gloria et factum imitatio pertinet.

Sane moleste Pompeius fero consto, qui ego cum audio
ex alius maxime ex meus frater cognosco.

Utrum igitur percurro omnis Epicurus disciplina placet,

quiry to pleasure alone, concerning which all the dispute is ?

What character we choose to sustain, depends upon our own choice. Thus some apply to philosophy, others to the civil law, others to eloquence, each person selecting some particular virtue, in which he chooses to excel.

All the polite arts have a certain common bond, and are connected together, as it were, by a certain affinity between them.

If I mistake in this, because I believe that the soul of man is immortal, I willingly mistake ; nor do I desire to have this mistake torn from me whilst I live.

Therefore on account of this my doubt, this very letter is the shorter, because, while I am uncertain where you are, I am unwilling that our private correspondence should fall into strange hands.

In an active and military life, even a little philosophy is often very serviceable, and produces advantages, if not so great as could be received from a general knowledge of philosophy, yet such as may sometimes, in some degree, relieve us from passion, sickness, or fear.

If you have received the greatest injury from him, yet, as you have been his questor, you cannot prosecute him without some censure ; but if no injury has been done to you, you cannot prosecute him without a crime.

Many are the secret wounds of the state, many the pernicious machinations of abandoned citizens. There is no foreign danger, no king, no people, no nation to be feared ; the malady is secret, intestine, domestic.

The seeds of virtue are implanted in our minds, and were these permitted to grow to maturity, nature herself would conduct us to a happy life ; but now as soon as we are brought into the light, and taken care of, we are immediately engaged in every depravity, and every perversity of opinion, so that we seem to suck in error, almost with our nurse's milk.

The senate and all the people have been delighted with your agreement.

Neither the parent, nor the nurse, nor the master, nor the poet, nor the stage, depraves our outward senses,

an de voluptas unus quæro de qui omnis certamen sum?

Ipse autem qui persona gero volo a noster voluntas, proficiscor atque fui alius ad philosophia, alius ad jus civilis, alius ad eloquentiam applico ipse, que virtus in alius, alius malo excello.

Omnis ars qui ad humanitas pertineo, habeo quidam communis vinculum, at quasi cognitio quidam inter fui contineo.

Quod si in hoc erro quod animus homo immortalis sum credo libenter erro nec ego hic error dum vivo extorqueo volo.

Itaque propter hic dubitatio meus brevis hic ipse epistola sum quod cum incertus sum ubi sum nolo ille noster familiaris sermo in alienus manus devenio.

In vita occupatus atque militaris paucus ipse in philosophia multum sæpe profum et fero fructus, si non tantus quantus ex universus philosophia percipio possum tamen is qui aliquis ex pars interdum aut cupiditas aut ægritudo aut metus libero.

Si fuminus injuria ab ille accipio tamen quoniam quæstor is sum non possum is sine ullus vituperatio accuso si vero nullus tu fio injuria sine scelus is accuso non possum.

Multus sum occultus res-publica vulnus multus nefarius cives perniciosus concilium nullus externus periculum sum non rex non gens ullus non natio pertimescendus sum includo malum intestinus ac domesticus sum.

Sum enim ingenium noster semen innatus virtus qui si adolesco licet ipse ego ad beatus vita natura perduco nunc autem simul edo in lux, et suspiciō in omnis continuo pravitas verfor ut pœne cum lac nutrix error fugo videor.

Senatus et cunctus civitas delecto vester concordia.

Sensus noster, non parens, non nutrix, non magister, non poeta, non scena depravo, non multitudo consen-

nor does the conspiracy of numbers seduce those from their trust ; but every snare is spread for our souls, either by those whom I have just mentioned, or by what continues deeply interwoven in every sense, pleasure. *The imitator of good, but the mother of all evils*

What ought we to do when incited by the kindness of others to make an acknowledgement ? should we not imitate fruitful lands, which return much more than they have received ? for if we hesitate not to confer favours upon those whom we hope will be serviceable to us, how ought we to behave to those who have been already so ?

That God, who rules within us, forbids us to depart hence without his permission.

The mind, exalting itself, always so looks forward into futurity, as if it was then finally about to live, when it had departed from this life.

Nor do I think there ever was any such monster upon earth, formed of such contrary passions and natural inclinations, so various, so contradictory to each other.

In the first place, it is natural to every kind of animal to defend itself, its life and body ; and to avoid those things which may seem hurtful, and to seek after, and procure, all things which are necessary to life, as pasture, shelter, and the like.

What disposition in human nature is better than theirs who think themselves born to please, to protect and preserve mankind ?

They give good advice, who forbid us to do any thing of which we doubt whether it is just or unjust : for justice makes itself evident ; a doubt implies suspicion of an injury.

Man, who is partaker of reason, by which he discerns consequences, and sees the principles and causes of things, and is not ignorant of their progress and distant origin, who compares things similar, and joins and connects the future with the present ; can easily see through the whole course of his life, and prepare things necessary for going through it.

There is a letter extant of old Marcus Cato to his son, in which he writes, that he heard he was dismissed by

ſus abduco ille a verum; animus vero omnis tendo infidiam, vel ab is qui modo numero vel ab is qui penitus in omnis ſenſus implicatus infideo imitatrix bonum voluptas malum autem mater omnis.

Quis nam beneficium provocatus facio debeo, an non imitor ager fertilis, qui multo plus affero quam accipio? etenim ſi in is qui ſpero ego profuturus non dubito officium conſero, qualis in is ſum debeo qui jam proſum?

Veto dominor ille in ego Deus injuſſus hinc ego ſuus demigro.

Animus erigo ſuſ^r poſteritas ſemper ita^r proſpicio quaſi cum excedo & vita tum denique victurus ſum.

Neque ego unquam ſum talis monſtrum in terra ullus puto tam ex contrarius diverſuſque inter ſui pugnans natura ſtudium cupiditaſque conſtatuſ. *Cic. pro Cato, meo*

Principium genus animans omnis ſum a natura tributus ut ſui vita corpus que tueor declino que is qui nociturus videor, omnis que qui ſum ad vivo neceſſarius inquiri et paro ut paſtus latibulum et alius idem genus.

Qui ſum igitur bonus in homo genus natura quam is qui ſui naſcor ad homo juvandus tutandus conſervandus arbitror?

Bene præcipio qui veto quiſquam ago qui dubito æquus ſum an iniquus æquitas enim luceo, ipſe per ſui dubitatio cogitatio ſignifico injuria.

Homo qui ratio ſum particeps, per qui conſequens cerno principium et cauſa res video iſque progreſſus et anteceſſio non ignoro ſimilitudo comparo reiſque præſens adjungo atque annecto futurus facile totus vita curſus video adis que dego præparo res neceſſarius.

Marcus quidem Cato ſenex ſum epiſtola ad filius, in qui ſcribo ſui audio is miſſus ſio a conſul cum in Macedo-

his consul, when he was a soldier in Macedonia during the Persian war; he therefore admonishes him to take care that he did not enter into battle, for he affirmed that it was not lawful for one who was not a soldier to engage with the enemy.

Respect your ancestors, and so govern the state that your fellow-citizens may rejoice you were born; without which no one can be happy, no one can be illustrious.

I received your very short letter, in which I could not learn what I wished to know, but could perceive what I had no doubt of; for I could not find how you bear our common misfortunes, but could easily discern how much you love me. Had I known the one as well as I knew the other, I would have adapted my letter to it; but however, though in my former letter I wrote what I thought necessary, yet I judge it proper to let you know at present, in few words, that you are not to suppose yourself in any particular danger; it is true we are all in great danger, but it is general; you therefore ought not to expect any particular good luck, or refuse what we must all submit to. Let us therefore entertain the same affection for each other we always did, which I can hope for from you, and engage for from myself.

Young men hope that they shall live long, which old men cannot hope for: but their hopes are foolish; for what can be more silly than to regard those things as certain which are uncertain?

Will there be any place in the world more fit to receive such virtue, than that which gave it birth?

This provident, sagacious, various, subtle, thoughtful, rational, wise animal, which we call man, is created by the supreme God with noble privileges; for he alone, of so many different kinds and sorts of animals, is partaker of reason and knowledge, when all others are without them; for what is there, I will not say in man, but in all heaven and earth, more divine than reason?

Can you deny that that very day, being prevented by my guards and my attention, you were unable to effect

nia bellum Persicum miles sum moneo igitur, ut caveo ne prælum in eo nego enim jus sum qui miles non sum pugno cum hostis.

Majores tuos respicio, atque ita gubernō res-publica ut nascor tu civis tuus gaudeo sine qui nec beatus nec clarus sum quis-quam possum.

Accipio perbrevis tuas literas, qui is qui scio cupio cognosco non possum cognosco autem qui ego dubius non sum nam quam fortiter sero communis miseria, non intelligo quam ego amo facile perspicio, sed hic scio ille, si scio adis meas literas accommodo, sed tamen etsi antea scribo qui existimo scribo oportet tamen tui tempus breviter commonendus puto ne quis periculum tu proprius existimo sum in magnus omnis, sed tamen in communis sum quasi non debeo aut proprius portulo, aut communis recuso quia propter is animus sum inter ego, qui semper sum qui de tu spero de ego præsto possum.

Spero adolescens diu fui victurus qui spero senex non possum insipienter spero quis enim stultus quam incertus pro certus habeo?

Sum dignus locus in terra ullus qui hic virtus excipio quam qui procreo? *hic. pro Milone. lat. part.*

Animal hic providus sagax qui multiplex auctus memor plenus ratio et consilium, qui voco homo, præclarus quidam conditio genero a summus Deus solus, sum enim ex tot animans genus atque natura particeps ratio et cogitatio cum cæter sum omnis experts, quis sum autem non dico in homo sed in omnis cælum atque terra ratio divinus?

Num incitior possum tu ille ipse dies meus præsidium, meus diligentia, circumclusus commoveo tu contra

any thing against the state, at which time you declared that you would be content with the absence of others, but with the massacre of us who continued at Rome ? Every thing has been done by my fault, who thought myself loved by those who envied me, did not attend to those who courted me.

The Græcians paid divine honours to those men who killed tyrants.

He who fears what cannot be avoided, can by no means live with a quiet mind.

Men pervert those things which are the first principles of nature, when they separate the useful from the honourable.

Socrates, when he was asked, why he had fixed no punishment on him who killed his parent, replied, that it was, he supposed, what no one would do.

Before I proceed to those things which have been treated of by you, I will say what I think of you yourself.

It may happen that a man may think justly, and cannot elegantly express what he thinks.

He had by nature a peculiar penetration, which he improved also by practice.

I desire you will send me as soon as possible what you have collected for my academy.

To digress from your subject, for the purpose of exciting the passions, is often useful.

I speak not of what I, but what an orator, might be capable of.

I have certain ways and means, by which I can investigate, and trace up, all their attempts.

I perceive you collect every thing which you think can give me any hopes of a change of affairs.

I commended the incredible diligence of Pompey.

I thoroughly discern both the integrity and greatness of your mind.

The means of revenging an injury, are easier than returning a favour.

The graceful is discerned in every action and word ; in short, in every motion and position of the body.

Virtue desires no other reward of her labours and dangers, except this of praise and glory.

res-publica non possum cum tu discessus cæter noster
tamen, qui remaneo cædes contentus tu sum dico ?

Omnis sum meus culpa commissus qui ab is ego amo
puto qui invideo is non sequor qui peto.

Græcus homo deus honor tribuo is vir qui tyrannus
neco.

Qui is qui vito non possum metuo is vivo animus quietus
nullus modus possum.

Perverto homo is qui sum fundamentum natura cum
utilis ab honestus sejungo.

Socrates cum interrogo cur nullus supplicium consti-
tuo in is qui parens neco, respondeo fui is nemo
facio puto.

Antequam aggredior ad is qui a tu disputo de tu ipse
dico quis sentio.

Fio possum ut recte quis sentio et is qui sentio polite eloquor non possum.

Habeo a natura genus quidam acumen qui etiam ars
limo.

Tu volo qui academia noſter paro' quam primum mitto.

Digredior ab is qui propono permovendus animus causa
saepe utilis sum.

Non quis ego sed quis orator possum disputo.

Habeo certus via atque ratio qui omnis ille conatus
investigo et consequor possum.

Video tū colligo omnis qui puto aliquis, spes ego possum
affero mutandus res.

Laudo incredibilis diligentia Pompeius. *See p. 2. 11. 11. 11.*
Ego perspicio et integritas et magnitudo animus tuus. *Quarta proba.*

Ego perspicio et integritas et magnitudo animus tuus.

Ulciscendus injuria facilis ratio sum quam beneficium
remunerandus.

Decorus in omnis factum et dictum in corpus denique
motus et status cerno.

Nullus virtus alius merces labor periculumque desidero
præter hic laus et gloria.

In every subject, the general consent of all nations is to be regarded as the law of nature.

In Greece itself, philosophy had never been in so great repute, had it not flourished by means of the disputes and different opinions of the most learned men.

A love of pleasure, and an attachment to virtue, cannot easily exist in the same person.

The meditation on future evils softens their approach, when they appear coming long before.

He thinks it banishment to be where there is no place for virtue; that death is the end, not the punishment, of human nature.

For what name can imply greater affection and indulgence than that of a mother?

He acted contrary to the manners and customs of the state.

Your remembrance of your father's friendship, and that affection which you have entertained for me from a boy, have given incredible joy.

Antisthenes said that the gods of the people are many, of nature, one.

A. Ligurius, a friend of Cæsar's, is dead, a worthy man, and a friend of mine.

This is mine and my brother's, native country.

What can this man do when angry, if he might have it in his power; who, when he could be angry with no one, was the enemy of every good man?

I heard this from P. Veditus, a great knave, but yet an intimate of Pompey's.

I cannot blame that in you; which I approved of in myself, prætor and consul.

Would Lepidus, a man adorned with every advantage of virtue and fortune, desire amity with this fellow?

I expect that solitude which you dread, as a certain refuge, for I think that retirement is the best acquisition for old age.

I rescued this city, the habitation of you all, the bulwark of kings and foreign nations, the light of the world, the seat of the empire, by the punishment of five abandoned and mad persons.

Could the state itself tell you its present situation, you

Omnis autem in res consentio omnis gens lex natura putandus sum.

In ipse Græcia philosophia tantus in honor nunquam sum nisi doctus contentio disputatioque vigeo.

Cupiditas voluptas, et studium virtus, non facilis in idem homo sum possum.

Præmeditatio futurus malum lenio is adventus qui veniens longe ante videor.

Exilium ibi sum puto ubi virtus non sum locus, mors natura finis sum non pœna. *hic pro Nilo. lat. parte*

Qui enim sum ipse nomen amans indulgensque maternus?

Aliquis contra mos consuetudoque civilis facio.

Commemoratio tuus paternus necessitudo benevolentiaque is qui erga ego a pueritia confero incredibilis ego lætitia afferro,

Antisthenes popularis Deus multus, naturalis unus sum dico.

A. Ligurius Cæsar familiaris morior, bonus homo, et ego amicus.

Hic sum meus et frater meus germanus patria.

Quis hic facio si possum iratus qui cum succenseo nemo possum omnis bonus sum inimicus?

Hic ego ex P. Vedius magnus tabulo, sed tamen Pompeius familiaris audio.

Non possum is in tu reprehendo qui in ego ipse et prætor et consul probo.

Cum hic pax volo M. Lepidus, vir ornatus et virtus et fortuna donum?

Tanquam portus aliquis exspecto iste qui tu timeo, solitudo, subsidium enim bellus existimo sum senectus otium.

Hic ego urbs sedes omnis ^{ve} ~~no~~ster arx rex ac natio exterius lumen gens domicilium imperium quinque homo amens ac perditus pœna redimo.

Si ipse res-publica tu narro possum quis modus fui habeo

could not know it better from her, than from your freed-man Phantias ; the man is not only so discreet, but, as far as I have seen, so inquisitive.

Pleasure, the most engaging mistress, turns aside most minds from virtue ; and when the torch of adversity is moved towards men, too many are frightened beyond measure ; life, death, riches, poverty, most violently affect all mankind.

My friend Cneus is in much better spirits at his arrival. It is peculiar to a well-turned mind, both to rejoice at prosperity, and grieve at adversity.

Let alone, I beg of you, those things which we can neither inquire after nor hear without uneasiness, and rather ask if he has any thing new ; for Varró's muse has been silent longer than usual.

You have not considered what an affair it is to go through a public trial ; to develop the whole life of another person, and present it not only to the understanding, but to the eye of the judges, and in the sight of every one.

Though it is more desirable to end our days without pain and without oppression ; yet it adds greater glory to our immortality, to be wished for and wanted by our fellow-citizens, than never to have been injured.

Why is the senate surrounded with a circle of armed men ? why do your body guards hear me with their swords ? why are not the doors of the temple of Concord thrown open ? You bring down people of all nations ; the most barbarous Ithyreans, with their arrows, are in the Forum. He says that he does it for his own safety : is it not a thousand times better, to perish, than not to be able to live in your own city without the protection of armed men ? but trust me that it is no protection ; you ought to be guarded by the love and good will of your fellow-citizens.

He could not long bear the fatigue of the bar, because he was of a weak constitution.

Who is of so abandoned a disposition, who, when he sees these things, can be silent, or pass them over ?

non facile ex is cognosco possum, quam ex libertus tuus Phantias, ita sum homo non modo prudens, verum, etiam qui video curiosus.

Voluptas blandus domina magnus pars animus a virtus detorqueo et dolor cum admoveo fax præter modus plerique exterreo vita mors divitiæ paupertas omnis homo vehementer permoveo.

Qui adventus Cnæus noster multo animus plus habeo. Proprius sum animus bene constitutus et lætor bonus res et doleo contrarius.

Omitto iste qui nec percunctor nec audio sine molestia possum et quæro potius an quis ipse novus fileo enim diutius musa Varro quam soleo.

In mens tu non venio quis negotium sum causa publicus sustineo vita alter totus explico atque etiam non modo in animus iudex sed etiam in oculus conspectusque omnis expono.

Etsi optabilis sum cursus vita conficio sine dolor et sine injuria tamen ad immortalitas gloria plus affero desideratus sum a suis cives quam omnino nunquam violatus sum.

Cur armatus corona senatus sæpio? cur ego tuus satelles cum gladius audio? cur valva Concordia non pateo? homo omnis gens maxime barbarus Ithyreus cum fagitta deduco in Forum præsidium suis causa sui facio dico nonne igitur millies pereor sum melius quam in suis civitas sine arma præsidium non possum vivo, sed nullus sum istui credo ego præsidium caritas et benevolentia civis sæpio oportet sum non arma.

Is labor forensis diurne diutius non fero quod corpus sum infirmus.

Quis tam dissolutus animus sum qui hic cum video taceo ac negligo possum?

In that pursuit, Ofaces the Parthian general, a man of great authority, received a wound, and died there a few days after.

Such is his humanity, that it is difficult to say whether the enemy feared his valour more in the field, or loved his politeness more, after they were conquered.

Both your letters, and some good news, not indeed of the best authority, and the expectation of hearing from you, and your desire, detains me as yet at Thessalonica.

I am now in want of your advice, your affection, your fidelity; haste then, every thing will be easy to me if I have you.

He denied that there was any occasion for reason or argument, to shew why pleasure should be sought for, and pain avoided; he thinks that is to be perceived, as that fire burns, snow is white, honey sweet.

I want not any Greek master to repeat trite precepts to me, when he himself never saw the forum, or any court of justice.

I know indeed, Atticus, that this undertaking has often been requested of me, which I would not refuse, if sufficient and free leisure might be allowed me; but the mind cannot undertake a business of such consequence, whilst it is taken up with any other occupation or hindrance; for it is necessary that it should be free both from care and business.

Why should I say that learning is necessary? without which, although any one should speak well by the assistance of natural abilities, yet, as that must happen by chance, it is impossible that he could be always prepared.

I am not so mad, judges, nor so ignorant of, or unacquainted with, your sentiments, as not to know what you think of Clodius's death.

What citizen is here so forgetful of your favours, so unmindful of his country, such an enemy to his own honour, whom your general approbation will not inflame?

After the continuance of peace had assured to each one sufficient leisure, there was hardly any young man

Qui in fuga magnus authoritas Osaces dux Parthuri
vulnus accipio eoque intereo pauci post dies.

Humanitas jam tantus sum ut difficilis dico sum utram
hostis magis virtus is pugans timeo an mansuetudo
victus diligo.

Ego et tuus literæ et quidam bonus nuncius non bonus
tamen auctor et expectatio vester literæ et quod tu ita
placeo adhuc Thessalonica teneo.

Nunc ego et concilium opus sum tuus et amor et fides
quare advolo expeditus ego sum omnis si tu habeo.

Nego opus sum ratio neque disputatio quamobrem vo-
luptas expetendus fugiendus dolor sum, sentio hic pu-
to ut caleo ignis nix sum albus dulcis mei.

Nec ego opus sum Græcus aliquis doctor qui ego per-
vulgatus præceptum decanto cum ipse nunquam fo-
rum nunquam ullus iudiciam aspicio.

Intelligo equidem a ego iste labor jam diu postulo At-
ticus qui non recuso, si ego ullus tribuo vacuus tem-
pus et liber neque enim occupo opera, neque impedio
animus res tantus suspicio possum uterque opus sum
et cura vaco et negotium.

Quis dico opus sum doctrina sine qui etiam si quis bene
dicor adjuvans natura tamen is quia fortuito fio sem-
per paratus sum non possum.

Nec tam sum demens iudex tamque vester sensus igna-
rus atque expertus ut nescio quis de mors Clodius
sentio.

Quis sum civis tam oblitus beneficium vester tam im-
memor patria tam inimicus dignatas suas qui non in-
flammo consensus vester?

Postquam diuturnitas pax otium confirmo nemo fere

emulous of commendation, who did not think he ought to apply to the art of speaking with his utmost endeavours.

Which of these opinions is true, some god may have determined ; which is nearest to the truth, is a great dispute.

Exercise and temperance can preserve some part of our former strength, even in old age.

Though I in particular of all persons, am least qualified to console you, because I have felt so much uneasiness from your grief, that I myself want consolation ; yet as my concern is far inferior to yours, in the bitterness of the highest affliction, I considered it as incumbent on our friendship, and my regard for you, not to continue silent in your present trouble, but to offer such considerations as may alleviate, if not subdue, your anguish.

That year was his first after going out of office.

Death seems to me an evil. To those who are dead, or to those who are yet to die ? To both.

Do you allow this, Pomponius, that all nature is governed by the might, the reason, the power, the intelligence, the influence (or if there is any other word by which I can more plainly express my meaning) of the immortal gods ? I do indeed allow it, if you require it.

Nothing is more excellent than the government of the universe ; therefore the universe is governed by the wisdom of the gods.

None of your many virtues is more pleasing, or more astonishing, than your compassion.

But should you go into Britain also, truly there will be no one in that great island more skilful than yourself.

There is nothing more hateful than disgrace ; nothing more shameful than slavery. We were born to honour and liberty ; let us preserve these, or die with dignity.

I wish for these two things only ; one, that at my death I may leave the Roman people free ; the immortal gods can grant me nothing greater than this : the other, that, according as each man deserves of the state, so he may succeed.

laus cupidus adolescens non fui ad dico studium
omnis enitor puto.

Hic sententia qui verus sum deus aliquis video qui ve-
rum similis magnus quæstio sum.

Possum exercitatio et temperantia in senectus etiam ali-
quis conservo pristinis robur.

Et si unus ex omnis minime sum ad tu consolandus ac-
commodatus, quod tantus ex tuus molestia capio do-
lor, ut consolatio ipse egeo tamen cum longius a sum-
mus luctus a cerbitas meus absum dolor quam tuus,
statuo noster necessitas sum meus que in tu benevolen-
tia non taceo tantus in tuus mæror tamdiu, sed adhi-
beo aliquis modicus consolatio qui levo dolor tuus
possum si minus fano possum.

Qui annus is primus ab honus perfunctio sum.

Malum ego videor sum mors is ne qui mortuus sum vel
qui morior sum uterque.

Do ne igitur hic ego Pomponius deus immortalis vis
ratio potestas mens numen sive qui sum alius verbum
qui plena significo qui volo natura omnis rego do
fane si postulo.

Nihil sum præclarus mundus administratio deus igitur
consilium administratio mundus.

Nullus de virtus tuus plurimus nec gratus nec admira-
bilis misericordia sum.

Quod si in Britannia quoque proficiscor profecto nemo
in ille tantus insula peritus tu sum.

Nihil sum detestabilis dedecus nihil fædus servitūs ad
decus et ad libertas natus aut hic teneo aut cum dig-
nitas morior.

Duo modo hic opto unus ut morior populus Romanus
liber relinquo hic ego magnus a dii immortalis do
nihil possum alter ut ita quisque evenio ut de res-pub-
lica quisque bene mereor.

Cicero Phil. 1. 1.

Last sentence

There is nothing more amiable than virtue ; nothing that will more engage the affections of mankind : for instance, when we, in some degree, love those whom we have never seen, on account of their virtue and integrity.

They seem to give good advice, who admonish us, that the more exalted we are, the more humble we should behave.

A certain ardency for glory, unusual to young men, absorbed him.

Good health is more pleasing to those who have recovered from a dangerous illness, than to those who have never been sick.

The same labours are not equally painful to the foldier and the commander, because honour itself lightens the commander's labour.

Nothing certainly can be better for a man, than to be free from all pain and trouble, and to enjoy the greatest pleasure both of mind and body.

Let us meditate upon death, and detach ourselves from our bodies ; that is, let us accustom ourselves to die ; this will be like that celestial life, even while we shall be in this world.

It has been agreed upon in general amongst all men, that the object upon which prudence should be employed, and which it would wish to obtain, ought to be fitted and accommodated to our nature, and such as by itself should invite and entice the inclination.

Let us be of that disposition, which reason and truth prescribes, to think that we should avoid nothing in life but guilt, and whilst we can be free from that, let us bear all human events with patience and moderation ; for when every thing else is lost, virtue seems able to support itself.

As you are of such weight, Cato, you ought not to catch at scandal from the street, or some abusive discourse of individuals ; nor should you rashly call the consul of the Roman people a dancer.

They heard of him before, but now they see him amongst them, blest with such temperance, mildness, and humanity, that they seem to be most happy with whom he spends most time.

Nihil sum enim amabilis virtus nihil qui magis allicio
homo ad diligo quippe cum propter virtus et probitas
is etiam qui nunquam video quidam mos diligo.

Recte præcipio videor qui moneo ut quantus superior
sum tantus ego gero submisse.

Hic quoque absorbeo æstus quidam insolitus adolefcens
gloria.

Bonus valetudo jucundus sum is qui e gravis morbus
recreo quam qui nunquam æger corpus sum.

Idem labor non sum æque gravis imperator et miles
quod ipse honor labor levis facio imperator.

Nihil certe homo possum bonus sum quam vaco omnis
dolor et molestia perfruorque magnus et animus et
corpus voluptas.

Mors commentor disjuncto que ego a corpus is sum con-
fuesco morior hic et dum sum in terra sum ille cæles-
tis vita similis.

Consto autem fere inter omnis is in qui prudentia verfor
et qui assequor volo aptus et accommodatus natura
sum oportet, et talis ut ipse per sui invito et allicio
appetitus animi.

Sum is mens qui ratio et veritas prescribo ut nihil in vita
ego præstandus præter culpa puto isque cum careo
omnis humanus placate et moderate fero perditus enim
res omnis ipse Virtus si sustento possum videor.

Cum iste sum autoritas non debeo Cato arripio male-
dictum ex trivium aut ex scurra aliquis convicium
neque temere consul populus Romauus saltator voco.

Hic audio antea nunc præsens video tantus temperantia
tantus mansuetudo tantus humanitas ut is beatus sum
video apud qui ille diuturne commoror.

Such was the virtue and wisdom of our ancestors, that in framing their laws they proposed to themselves nothing else but the safety and advantage of the commonwealth.

Seem we indeed all then of so mean a disposition, who are engaged in public affairs, and the dangers of this life, as to suppose, that when, even to the end, we have led a life of no ease, no quiet, every thing dies with us? or when many of the greatest men have been careful to leave statues and pictures, not the images of their minds, but their bodies, ought not we much rather to desire to leave the effigy of our wisdom and virtue, finished and polished by the greatest genius?

Dionisius himself showed how happy he was, for when Damocles one of his flatterers was in a speech celebrating his power, his wealth, the extent of his dominions, the magnificence of his palaces; and affirmed that no one was ever happier—Damocles, says he, since this life appears so agreeable to you, would you wish to experience it, and put yourself in my situation? When he said he should like it, he ordered the man to be placed upon a golden couch, with a very handsome mattress, and a woven counterpane, painted with the most elegant figures; he set out several side-boards with silver and gold embossed plate, and ordered boys of most exquisite beauty to be selected to wait at table, and with the utmost attention to observe his looks; perfumes and garlands were added, gums were burnt, and the entertainment loaded with the choicest dainties. Damocles thought himself very fortunate; but in the midst of this apparatus, he ordered a glittering sword to be suspended from the ceiling by a single horse-hair, that it might hang upon the neck of this happy man; he could then no longer look upon his beautiful attendants, nor the plate crowded with the workman's art, nor could he reach out his hand to the table, and even the garland dropt from his head; at last he entreated the tyrant to permit him to retire, for he did not choose to be a happy man any longer. Don't you think that Dionisius proved that no one could be happy who is in terror?

Is enim virtus et sapientia majores noster sum ut in lex scribendus nisi salus atque utilitas res-publica fui alius nihil propono.

An vero tam parvus animus videor sum omnis, qui in res-publica atque in hic vita periculum labor que verfor, ut cum usque ad extremus spatium nullus tranquillus atque otiosus spiritus duco, ego cum simul moriturus omnis arbitror an cum statua et imago non animus simulachrum sed corpus studiose multus summus homo relinquo consilium relinquo ac virtus noster effigies non multo malo debeo summus ingenium expressus et politus?

Dionisius ipse indico quam sum beatus cum quidam ex is assentator Damocles commemoro in sermo copia is opis, majestas, dominatus magnificentia ædes regius nego que unquam beatus quisque sum volo ne igitur inquam. O Damocles quoniam hic tu vita delecto ipse idem degusto et fortuna exterior meus, cum fui ille cupio dico collocor jubeo homo in aureus lectus, stratum pulcher textilis stragulum magnificus opus pictus abacusque complures, orno argentum aurumque cælatus tum ad mensa, eximius forma puer delectus jubeo consisto isque ad nutus ille intuens diligenter ministro adsum unguentum corona incendo odor mensa conquistus epulæ exstruo fortunatus fui Damocles videor in hic medius apparatus fulgens gladius e lacuna seta equirius appensus demitto jubeo ut impendo ille beatus cervix itaque, nec pulcher ille administrator aspicio, nec plenus ars argentum, nec manus porrigo in mensa jam ipse deffluo corona denique exora tyrannus, ut abeo libet quod jam beatus nolo sum satis, ne videor declaro Dionisius nihil sum is beatus qui semper aliquis terror impendo?

In this particular your condition is better than ours, that you dare write what you complain of: we cannot truly do that in safety, and this not through any fault of the conqueror, for nothing can be more moderate than he is; but of the conquest, which is always insolent in civil wars.

If there is any thing in nature which the mind of man, which human reason, which human strength, which human power, could not produce, certainly the being who produces that, is superior to man; but the heavenly bodies, and all those things whose arrangement is perpetual, could not be framed by man; there is therefore something which, superior to man, produces them, and what can I better call that, than God?

Of all the employments by which any profit is made, there is nothing better than agriculture, nothing more advantageous, nothing more pleasing, nothing more worthy of a man who is free.

When God has given you a soul, than which nothing is more excellent, more divine, will you so degrade, so humble yourself, as to think there is no difference between you and one of the brutes?

It is displeasing to a delicate man to ask any thing of consequence from one whom he may think he has obliged, lest he should seem rather to demand than request for what he asks—and consider it as a payment, rather than a favour.

Conscript fathers, I will so behave myself in this office, that I may have it in my power to check a tribune of the people, if he takes offence at government; to despise him, if he takes offence at me.

It is of the greatest consequence in friendship for the superior to be upon an equality with the inferior, as Scipio was; he never assumed any superiority over Rupilius or Mummius, or any friend of an inferior rank.

It is right to be first of all a good man yourself, and then to seek out for one that is like you.

He who could perceive by his mind the revolutions, and all the motions, of the stars, shews that his mind was like his who made them in heaven.

Hic ipse bonus sum tuus quam noster conditio quod tu quis doleo scribo audeo ego ne is quidem tuto possum nec is victor vitium qui nihil moderatus, sed ipse victoria qui civilis bellum semper sum insolens.

Si sum aliquis in res natura qui homo mens qui ratio, qui vis qui potestas humanus efficio non possum sum certe is qui ille efficio homo bonus atqui res cælestis omnisque is qui sum ordo sempiternus ab homo conficio non possum sum igitur is qui ille conficio homo bonus is autem quis potius dico quam Deus?

Omnis res ex qui aliquis exquiro nihil sum agricultura bonus nihil uber nihil dulcis nihil homo liber dignus.

Tu cum tu Deus do animus qui nihil sum præstans bene divinus sic tu ipse abjicio atque prosterno ut nihil intestu et quadrupes aliquis puto intersum.

Gravis sum homo pudens peto aliquis magnus is de qui fui bene meritus puto ne is qui peto, exigo magis quam rogo, et in merces potius quam beneficium locus numero videor.

Sic ego in hic magistratus gero P. C. ut possum tribunus plebs res-publica iratus coerceo ego iratus contemno.

Magnus sum in amicitia superior par sum inferior qualis sum Scipio nunquam fui ille Rupilius nunquam Mummius antepono nunquam inferior ordo amicus.

Par sum autem primum ipse sum vir bonus tam alter similis fui quæro.

Stella convertio omnis que motus qui animus video, is doceo similis animas suos is sum qui is fabricatus in cælum sum.

You have crept into honours by the mistake of mankind, by the recommendation of smoke-dried statues, which you are like in nothing but in complexion.

There are certain animals in whom there is something like virtue ; as in lions, in dogs, in horses.

There is a certain cultivation and perfection in those things which the earth produces, not dissimilar to living creatures : thus we say that a vine lives and dies ; that a tree is young or old, flourishes or decays.

Every virtue has its proper employment : Fortitude is seen in *supporting* pain and danger ; temperance in neglecting pleasure ; prudence in selecting between good and bad ; justice in rendering to every one his own.

They think this not inconsistent with the majesty of the gods, namely, that they should examine into the causes of all things, that they may see what will be beneficial to every one.

This article is peculiar to Cæsar alone.

Other nations can endure slavery, but liberty is essential to the Roman people.

The whole universe is to be considered as one city, common to gods and men.

The heavenly mind is kept down from its most lofty habitation, and as it were immersed in the earth, which is a place contrary to its divine nature and eternity.

Since things are now reduced to this dilemma, whether he shall be punished by the state, or we shall be slaves, let us, O conscript fathers, by the immortal Gods, at length assume our native courage and virtue, that we may recover that liberty which is peculiar to the Roman people and name, or prefer death to slavery.

In this I am more miserable than you who are most miserable, that the calamity is common to us both, but the fault entirely my own.

As this argument is common to other philosophers also, I will omit it at present. I rather choose to proceed to those which are properly yours.

That opinion, conscript fathers, is inconsistent with the dignity of the consuls, inconsistent with the gravity of the times.

Obrepro ad honor error homo commendatio fumosus
imago qui similis habeo nihil præter color. *Cic. Brutum*

Sum bestia quidam in qui infum aliquis similis virtus ut
in leo ut in canis ut in equus.

Is etiam res qui terra gigno educatio quidam et perfectio sum non dissimilis animans itaque et vivo vitis et morior dico arborque et novellus et vetulus et vigeo fenefco.

Proprius, quisque virtus munus sum ut fortitudo in labor periculumque cerno temperantia in præter mittendus voluptas prudentia in delectus bonus et malus iustitia in suis quisque tribuendus.

Nego enim is sum alienus, majestas deus scilicet causa omnis intropicio ut video quis qui conduco.

Hic res unus sum proprius Cæsar. *Cic. Brutum*

Alius natio servitus patior possum populus Romanus proprius sum libertas. *Cic. Phil. 6. 9.*

Univerfus hic mundus unus civitas communis Deus atque homo existimandus sum.

Sum animus cælestis ex altus domicilium depressus et quasi demersus in terra locus divinus natura et æternitas contrarius.

Quoniam res in is discrimen adduco utrum ille pœna respublica luo, an nos servio aliquando per Deus immortalis P. C. patrius animus virtusque capio, ut aut libertas proprius Romanus genus et nomen recuperero aut mors servitus antepono.

Ego hic miser sum quam tu qui sum miser quod ipse calamitas communis sum uterque noster sed culpa meus proprius sum.

Quia communis sum hoc argumentum alius etiam philosophus omitto hic tempus ad vester proprius venio malo.

Ille P. C. alienus consul dignitas alienus tempus gravitas sententia sum.

What should a man do who was born to virtue, glory, dignity, when the power of wicked men was strengthened, and the laws and the courts were destroyed?

But what men will enjoy the land? In the first place, truly, the bold, ready for violence, prepared for sedition.

Will a man, born to glory, have any part of his mind so effeminate, as not to strengthen it by meditation and reason?

Although he was a friend to truth, yet he seemed by nature not so prone to compassion, as inclined to severity.

My contemporary, Pompey, a man born to every thing great, would have acquired a higher character as a speaker, had not the desire of greater glory drawn him off to military honours.

When we have begun to look round us, and perceive what we may be, and wherein we differ from other animals, then we begin to pursue those things to which we were born.

Who ever believes that what is liable to destruction and accident will continue firm, and fixed in its power?

Whenever we are free from our necessary business and cares, then we desire to hear, to see, and to learn something.

Menander came to me the day after I expected him, so that I had a night full of anxiety and uneasiness.

Who is there that does not at first lament the death of her relations? on this account, because she thinks they are deprived of the common benefits of life.

Thence I went to Amanus, which divides Syria from Cilicia by a water-course, which mountain was full of our hereditary enemies.

If those things which are completed by nature, are more perfect than those things which are completed by art, and art does nothing without reason, nature truly cannot be considered as void of reason.

He even repeated the letters which he says I sent him; a man void of humanity, and ignorant of common life; for who, that understood even the least of good manners, would ever, in consequence of any quarrel

Quis ago vir ad virtus dignitas gloria natus vis scelertus homo corroboratus lex iudicium que sublatuſ.

At qui homo ager poſſideo primo quidem acer ad viſ promptuſ, ad ſeditio paratuſ.

Vir naſcor ad gloria ulluſ parſ animuſ tam mollis habeo quam non meditatio et ratio corroboro.

Tametiſi veritaſ ſum amicuſ tamen natura non tam propenſuſ ad miſericordia quam inclinatuſ ad ſeveritaſ videor.

Meuſ æqualiſ Pompeiuſ vir ad omniſ ſummuſ natuſ magnuſ dico gloria habeo niſi iſ magnuſ gloria cupiditaſ ad bellicuſ lauſ abſtraho.

Cum deſpicio cœpi et ſentio quiſ ſum et quiſ ab animanſ cæter differo tum iſ ſequor incipio ad qui naſcor.

Quiſ conſido ſemper fui ille ſtabiliſ et firmuſ permanſuruſ ſum qui fragiliſ et caducuſ ſum.

Cum ſum neceſſariuſ negotiuſ curaquē vacuſ tum aveo aliquiſ video audio ac diſco.

Menandruſ poſtridie ad ego venio quam expeſto itaque habeo nox plenuſ timor ac miſeria.

Quiſ ſum qui ſuiſ moſ primuſ non eo lugeo quod iſ orbatuſ vita commoduſ arbitror.

Inde ad Amanuſ contendo qui Syria a Cilicia aqua divortiuſ divido qui moſ ſum hoſtiſ plenuſ ſempiternuſ.

Si bonuſ ſum iſ qui natura quam ille qui arſ perficio nec arſ efficio quiſquam ſine ratio ne natura quidē ratio expenſ ſum habendū.

Etiam literæ qui ego fui mitto dico recito homo et humanitaſ expenſ et vita communis ignaruſ quiſ enim unquam paulluluſ moduſ bonuſ conſuetudo noſco literæ ad fui ab amicuſ miſſuſ offenſio aliquiſ inter-

arising, produce and repeat in public the letters which his friend sent him?

Indeed even the air itself, which is extremely cold, is very far from being without heat.

Italy was the ²fall of Græcian arts and Græcian learning. *then*

If every part of the universe is governed by Providence, it necessarily follows that the whole is so : and in this government there is nothing that can be found fault with, since, from every kind of being that exists, the best system possible has been produced : let any one then shew how it could have been better. But no one will ever shew this ; for, should a man wish to alter any part of it, he would either render it worse, or attempt what is impossible. If then every part of the universe is so constituted that it could not be more adapted to the purpose for which it was intended, nor more beautiful in its appearance, let us consider whether these things have happened by chance, or whether they are in a situation in which they could not have been fixed but by the regulation of divine wisdom and providence ; for if the productions of nature are more perfect than those of art, and art can do nothing without intelligence, it follows that nature itself can never be supported without it : for how is this consistent ? When you see a statue, or a picture, you recognize it to be the work of art ; or when you see the course of a vessel at a distance, you hesitate not to conclude that it is moved by some principle, and some skill ; or when you look upon a time-piece, you know that the hours are marked out by rule, and not by accident ; and yet you suppose that the universe itself which contains every art, and every artificer, and all things else, is without reason and design. Should any one also carry that orrery into Scythia, or Britain, which our friend Possidonius made, the revolutions of which produce the same motions in the sun, moon, and the five planets, which are produced in the heavens every day and night ; who in these barbarous countries would doubt whether this orrery was the work of intelligence ? And yet these persons make it a matter of

positus in médius profero palamque recito. *Cic. Phil 2.
anima parte.*

Ipse vero aer qui natura sum maxime frigidus minime sum expers calor.

Sum Italia tum plenus Græcus ars ac disciplina. *Cic. pro Arch.
1st part*

Si mundus pars natura administror necesse sum mundus ipse natura administror, qui quidem administratio nihil habeo in sui qui reprehendor possum ex is enim natura, qui sum qui efficior possum optimus efficior doceo ergo aliquis possum melior, sed nemo unquam doceo, et si quis corrigo aliquis volo aut deterior facio aut is qui fio non possum desidero quod si omnis mundus pars ita constitutor, ut neque ad usus melior possum sum, neque ad species pulchrior video utrum is fortuitus sum an status qui cohæreo nullus modus possum nisi sensus moderans divinus que providentia, si ergo melior sum is qui natura, quam ille qui ars perficior nec ars efficio quis que sine ratio ne natura quidem ratio expers, sum habendus qui igitur conventio signum aut tabula pictus cum aspicio scio adhibitus sum ars cumque procul cursus navigium video, non dubitoquin cum is ratio atque ars moveor aut cum solarium contemplor intelligo declaror hora ars non casus mundus autem, qui et hic ipse ars et is artifex et cunctus complector consilium et ratio sum expers, puto quod si in Scythia aut in Britannia sphaera aliquis fero hic qui nuper familiaris noster efficio Posidonius qui singulus conversio idem efficio in sola et in luna, et in quinque stella errans qui efficior in cælum singulus dies et nox quis in ille barbaries dubito quin is sphaera perficior ratio hic autem dubito de mundus ex qui et orior et fio omnis casus ne ipse sum effectus aut necessitas aliquis an ratio an mens divinus et Antimedes arbitror plus valeo in imitandus sphaera converico quam natura in efficiendus.

doubt whether the universe, which is the origin and cause of every thing, is produced by chance or necessity, or reason and the divine mind, and can think that Antimedes shewed greater abilities in imitating the motions of the heavenly bodies, than nature in framing them.

Nothing little, or common, or vulgar, seems by any means worthy of admiration and praise.

As folly, although it has acquired what it desired, never thinks it has obtained enough, so wisdom is always contented with what is at hand.

I think that the knowledge of futurity would by no means be useful to us; for what would have been Priam's life, if he had known from his youth what things he should have suffered in his old age?

Your sincere affection shews itself in every part of that letter which I received from you last; an affection indeed which I was well acquainted with, but yet *the assurance of it was* very agreeable and very acceptable; I would say pleasant, had I not forever lost the use of that word, not only for that reason which you suspect, and for which, though in the tenderest manner, you in fact severely blame me, but also because there are no remedies at hand which ought to heal so grievous a wound: for what shall I do? shall I take refuge in my friends? Where, alas! are they? We had once indeed many, in a manner, that were common to us both, some of whom are dead, others, I know not how, grown hard-hearted. I might indeed live with you, and I greatly wish it; our time of life, our affection, our habits, our studies, are the same: what obstacle, then, what circumstance, prevents our union?

He is weak, from the infirmity of his head.

No action of theirs can be useful, while it is distained with so many crimes.

A few persons, and indeed a very few, eminent for their honour and dignity, can either easily corrupt or correct the morals of the state.

Philosophy is content with few judges, avoiding the multitude on purpose.

Neque res parvus, neque usitatus, neque vulgaris admiratio aut omnino laus dignus videor soleo.

Ut stultitia etsi adipiscor qui concupisco nunquam fui tamen satis consequor puto sic sapientia semper is contentus sum qui adsum.

Ego ne utilis arbitror sum ego futurus res scientia qui enim vita Priamus sum si ab adolescentia scio qui eventus senectus sum habiturus.

Omnis amor tuus ex omnis pars fui ostendo in is literæ qui a tu proxime accipio, non ille quidem ego ignotus sed tamen gratus et optatus dico jucundus nisi is verbum in omnis tempus perdo neque ob is unus causa qui tu suspicor et in qui ego lenissimus et amantissimus verbum utens res graviter accuso sed quod ille tantus vulnus qui remedium sum debeo is nullus sum quis enim ad amicus ne confugio quam multus sum habeo enim fere communis, qui alius occido alius nescio quis pactum obdurio tu cum vivo possum equidem, et maxime volo vetustas amor consuetudo studium pars qui vinculum, qui res desum noster conjunctio.

Debilis infirmus caput.

Nullus is factum possum utilis sum cum sum tot vitium inquinatus.

Pauci atque admodum pauci honor et gloria amplifico vel corrumpo mos civitas vel corrigo possum.

Philosophia pauci contentus judex multitudo consulto fugio.

There is nothing more laudable, nothing more worthy a great and illustrious person, than mildness and clemency.

The Campanians are always proud of the goodness of their soil and produce, the extent, the wholesomeness, the plan, the beauty, of their city.

Servius, as I wrote to you before, when he arrived on the nones of May, came to me the day after: Not to detain you too long, I never saw a man more confused through fear.

The poets introduce the gods inflamed with anger, and raging with lust.

He was always of a weak, and indeed bad, habit of body.

As men ill of some dangerous distemper, and tossing with a burning fever, if they drink cold water, at first seem to be relieved, but afterwards are much more grievously and vehemently afflicted, so this disease which is in the state, being relieved with his punishment, will grow very far worse, if the rest are permitted to live.

When Epaminondas had conquered the Lacedæmonians at Mantinea, and at the same time saw himself dying with a mortal wound, as soon as he perceived it, he inquired if his shield was safe: when his weeping friends replied that it was, he asked if the enemy was routed: when he heard that this also was as he wished, he ordered the spear to be drawn out that had pierced him: thus, with a profusion of blood, he died in the midst of happiness and victory.

You can perceive, from the letters of Brutus, his excellent disposition, worthy both himself and his ancestors.

I have admitted Numertius with great pleasure into my friendship, and know the man to be steady, prudent, and worthy of your recommendation.

Relying upon your politeness, I will give you that advice which shall seem to me the best, upon that affair you mentioned to me.

But indeed we both accuse, and hold those worthy of the highest contempt, who, being softened and corrupted

Nihil laudabilis nihil magnus et præclarus vir dignus placabilitas atque clementia.

Campanus semper superbus bonitas ager et fructus magnitudo urbs salubritas descriptio pulchritudo.

Servius ut antea scribo cum venio nonæ Maius postridie ad ego venio ne diuturne tu teneo nunquam video homo perturbatus metus.

Poeta et ira inflammo et libido furens induco Deus.

Is semper infirmus atque etiam æger valetudo sum.

Ut homo æger morbus gravis cum æstus febrisque jacto, si aqua gelidus bibo primo relevo videor deinde multo gravis vehementerque afflicto sic hic morbus qui sum in res publica relevatus iste pœna vivus reliquus ingravesco.

Epaminondas cum vinco Lacedæmonius apud Mantinea simulque ipse gravis vulnus exanimo fui video ut primum despicio quæro salvus ne sum clipeus, cum salvus sum flens suus respondeo rogo sum ne fusus hostis cumque is quoque ut cupio audio evello jubeo is qui sum transfixus hasta ita multus sanguis profusus in lætitia ut in victoria sum mortuus. *et*

Animus is egregius dignusque et ipse et majores is ex Brutus literæ perspicio possum.

Numertius libenter accipio in amicitia et homo gravis et prudens et dignus tuus commendatio cognosco.

Fretus tuus humanitas qui verus ego videor de is qui ad ego scribo tu consilium do.

At vero is et accuso et justus odium dignus duco qui blanditiæ præsens voluptas delinitus atque corruptus

by the blandishments of pleasure, blinded by their passions, do not foresee the pain, the trouble, they are to meet with.

As sensible old men are pleased with young persons who are blest with a happy disposition, so these are happy in the advice of their seniors, by which they are trained to the study of virtue.

Relying on your fidelity and wisdom, I have taken up a greater burthen than I am able to support.

L. Suetius, a wise man, blest with every accomplishment, being sworn, declared before you, that many Roman citizens were by violence most cruelly put to death by his command.

If necessary, I myself will mention, with reserve, in what manner I became worthy of your highest honours, and your favourable opinion.

Do we not think that many deserve some censure, who seem by any motion or position to despise the law and the custom of nature ?

Lucullus, blest with such a genius, added also that practice which Themistocles despised.

When we see those places which we have heard, men worthy of remembrance have frequented, we are more affected than either when we hear of their actions, or read their works.

Indeed I have always used my utmost endeavours, in the first place, that I might be worthy of honour ; in the second, that I might be thought so ; my third object has been, what with most men is the first ; the honour itself.

Xerxes, enjoying to the full every advantage, and every gift of fortune, not content with his horse, his foot, the number of his ships, and the infinite weight of his gold, proposed a reward to him who should invent a new pleasure.

He was a wise man, and possessed of the same authority and power as you are.

Your mind was never content with the narrow path which nature has given us to live in ; it ever burnt with a love of immortality ; nor is this to be called your life, which is bounded by your mortal part and

qui dolor qui molestia excepturus sum occ^{ec}atus cupi-
do non provideo.

occ^{ec}atus

Ut adolescens bonus indoles præditus sapiens senex de-
lector, sic adolescens senex præceptum gaudeo qui ad-
vertus studium duco.

vertus

Fides que sapientia vester fretus plus onus tollo quam
fero ego possum *intelligo*.

L. Suetius homo omnis ornamentum præditus juratus
apud tu dico multus civis Romanus iste imperium
crudeliter per vis mors sum multatus.

Quare dignus vester summus honor singularisque judici-
um sum, ipse modice dico si necesse sum.

Non ne odium dignus multus puto qui quidam motus
aut status videor natura lex et modus contempno.

Talis ingenium præditus Lucullus adjungo etiam qui
Themistocles sperno disciplina.

Cum is locus video in qui memoria dignus vir accipio
multum sum versatus magis moveo quam si quando
is ipse aut factum audio aut scriptus aliquis lego.

Equidem primum ut honor dignus sum maxime semper
laboro secundo ut existimo tertium ego sum qui ple-
risque primus sum ipse honor.

Xerxes refertus omnis præmium donumque fortuna non
equitatus non pedestris copiarum non navis multitudo non
infinitus pondus aurum contentus præmium propono
qui novus invenio voluptas.

Homo sapiens sum et iste authoritas et potestas prædi-
tus qui tu sum.

Tuus iste animus nunquam hic angustiarum qui natura ego
ad vivo deo contentus sum, semper immortalitas amor
flagrans nec vero hic tuus vita dicendus sum qui cor-
pus et spiritus contineo ille ille inquam vita sum tuus

your breath; that, that I say, Cæsar, is your life, which will live in the memory of the latest ages, which posterity will foster, which eternity itself will ever protect.

The man who knows himself, will believe he has within him something divine, and will always both think and act in a manner worthy of so great a gift of the gods; and when he looks into and thoroughly examines himself, he will perceive with what abilities nature has furnished him to come into life, and what means are in his possession to obtain and procure wisdom.

He says that that man alone in this state is worthy of this command.

He seemed to be serious without arrogance, and diffident without indolence.

You ought to love me, not my fortune, if we are to be true friends.

This city was formerly so strong and powerful, that it could support the negligence of the senate, or even the injuries of its citizens; now it cannot.

Those who desire the valuable applause of good men, which alone can be called true glory, ought to endeavour after ease and pleasure for others, not for themselves.

No one despises, or hates, or avoids, pleasure itself, because it is pleasure, but because great pains attend those who cannot follow pleasure with reason.

In children, as in a glass, nature is reflected. How earnest are their disputes with each other! how are they transported with joy, when they are victorious! how are they ashamed to be conquered! how unwilling are they to be blamed! how eager are they to be praised! what pains will they not take to be at the head of their equals! how well they remember those who use them kindly! how desirous are they of returning a favour! and these feelings appear the strongest in those of the best dispositions.

The power of conscience is great.

He indeed is a friend, who is as another self.

The whole subject, seem, in a manner to have been discussed.

Cæsar qui vigeo memoria seculum omnis qui posteritas alio qui ipse æternitas semper tueor. *alio*

Cicero de Officiis

mund Qui sui ipse nosco aliquis sui habeo sentio diuinus tantusque manus deus semper dignus aliquis et facio et sentio et cum sui ipse perspicio totusque tento intelligo quemadmodum a natura subornatus in vita venio quantusque instrumentum habeo ad obtinendum adipiscendumque sapientia.

Hic unus sum in hic civitas dignum hic imperium dicit.

Sine arrogantia gravis sum videor et sine segnitie verendus.

Ego ipse amo oportet non meus si verus amicus sum.

Sum quondam ita firmus hic civitas et valens ut negligentia senatus vel etiam injuria civis fero possum jam non possum.

Qui bonus fama bonus qui solus vere gloria nominor possum expeto alius otium quæro debeo et voluptas non sui.

Nemo ipse voluptas quia voluptas sum aspernor aut odi aut fugio sed quia consequor magnus dolor is qui ratio voluptas sequor nescio.

In puer ut in speculum natura cerno. quantus studium decertans sum ut ille effero lætitia cum vinco ut pudet victus ut sui accuso nolo quam cupio laudo qui ille labor non perfero ut equalis princeps sum qui memoria sum in hic bene *in* merens qui referendus gratia cupiditas atque is in optimus quisque indoles maxime atque puret. *aspareo*

Magnus vis sum conscientia.

Is sum amicus quidem qui tanquam alter idem.

Totus fere questio tracto videor.

Cluentius, the father of this person, was generally considered as the principal man, not only of the city to which he belonged, but also of the neighbouring country, for his virtue, reputation, and rank.

While Archimedes attentively drew some figures on the dust, he did not perceive that his country was taken.

Let war be so entered upon that nothing else but peace may seem to be sought for.

I will not only say in this place, where it is very easy to be said, but even in the senate, that I will be a popular consul.

Is there any thing, my Cicero, which I wish more than to have you a complete scholar ?

True wisdom and greatness of mind deem that honourable which is founded on action, not on fame, and had rather be than appear great.

Indeed I am very happy that I am one on whom, when you wish to do it, you can throw no reproach but what equally falls on the greatest part of the citizens.

I very much desire to know from you, why those who came out of the municipal towns seem to you to be strangers.

As a field, though fertile, cannot be fruitful without culture, so cannot the mind without learning ; for, in both cases, the one without the other is insufficient ; but the culture of the mind is philosophy.

All good men respect equity and justice on their own account ; nor is it consistent with the character of a good man to love that which is not lovely in itself.

It is the duty of a young man to revere his seniors, and to select the best and most esteemed of them, on whose advice and authority he may depend ; for the inexperience of early youth should be fixed and governed by the experience of age.

His industry was various, his labour great.

To determine what a wise man is, seems the part of even a very wise man.

It is the duty of a good consul not only to see what is doing, but also to foresee what may happen.

It is the business of a keen disputant, to discern not only what every one may say, but what it is possible for him to say.

Cluentius habeor pater hic homo non solum municipium
ex qui sum sed etiam regio ille et vicinitas virtus eris- *ex id*
timatio nobilitas facile princeps.

Dum Archimedes in pulvis quidam describo attentus ne
patria quidem captus sum sentio.

Bellum ita suscipio ut nihil aliud nisi pax quaesitus vide-
or.

Ego non solum hic in locus dico ubi sum in dico facilis
sed in ipse senatus popularis ego sum consul.

An sum meus Cicero qui ego malo quam tu doctus
sum?

Verus autem et sapiens animus magnitudo honestus ille
qui in factum pono non in gloria judico princepsque
sui sum malo quam videor.

Equidem vehementer laetor is sum ego in qui tu cum
cupio nullus contumelia jacio possum qui non ad
magnus pars civis convenio.

Scio ex tu pervolo quamobrem qui ex municipium venio
peregrinus tu sum videor.

Ut ager quamvis fertilis sine cultura fructuosus sum
non possum sic sine doctrina animus ita sum uterque
res unus sine alter debilis cultura autem animus phi-
losophia sum.

Omnis vir bonus ipsi equitatis et jus ipse amo nec sum
vir bonus diligo qui per sui non sum diligendus.

unus Sum adolescens majores natu vereor ex hic que eligo bo-
nus et probatus qui consilium atque autoritas nitor
inuens enim aetas incititia senex constituendus et re-
gendus prudentia sum.

Multus industria et magnus labor sum.

Statuo quis sum sapiens vel maxime videor sum sapiens.

Sum bonus consul non solum video quis ago verum
etiam provideo quis futurus sum.

Acute disputans ille sum non quis quisque dico sed quis
quisque dicendus sum video.

- It is the criterion of a complete orator, to seem a complete orator to the people.
- It is not the character of a man, least of all of a Roman, to hesitate to give to his country that life which he owes to nature.
- It is the part of a wise man to resolve beforehand to bear with temper whatsoever may happen to man, should it take place.
- I deny that it is his business, who makes pain the standard of the greatest evil, ever to make mention of virtue.
- It is becoming your wisdom and greatness of mind to regard all your honour and dignity as founded on your virtue.
- It particularly belongs to the wisdom of the senate, to express a grateful sense of their valour who sacrificed their lives for their country.
- It is a mark of a firm mind, and great constancy, so to bear those things which seem displeasing, as in nothing to depart from the state of nature, and the dignity of a wise man.
- It is agreed upon by all men, as well learned as unlearned, that it is the part of brave, magnanimous and patient men, to submit to pain with moderation.
- It is the character of a great genius, to penetrate into futurity by reflection, and something beforehand to form a judgment of what may happen on either side, and what is to be done when the event takes place; and never to act so as to have occasion to say, I could not have thought it.
- No one, Cæsar, has such a flow of genius, such strength, such power of language, as can, I say not illustrate, but relate, your actions.
- There is nothing so much the mark of a narrow and little mind, as to love money; nothing is more generous and magnificent than to despise it if you have it not, and if you have it, to bestow it in beneficence and liberality.
- As it is to be supposed that Athens and Lacedæmon were built for the Athenians and Lacedæmonians, and all the things which are in those cities are rightly

Is ipse sum summus orator summus orator populus videor.

Non sum vir parveque Romanus dubito is spiritus qui natura debeo patria reddo.

Sum sapiens quisquis homo *Jan. 4. 1810.* accido possum is præmediator ferendus modice sum.

Nego is sum qui dolor summus malus metior mentio facio virtus.

Tuus sapientia magnitudoque animus sum omnis amplitudo et dignitas tuus in virtus tuus positus existimo.

Proprius senatus sapiens sum gratus is virtus memoria prosequor qui pro patria vita profundo.

Is qui video acerbis ita fero ut nihil a status natura discedo nihil a dignitas sapiens robustus animus sum magnusque constantia.

Inter omnis hoc consto nec doctus homo solum sed etiam indoctus vir sum fortis et magnanimus et patiens toleranter dolor patior.

Ingenium magnus sum præcipio cogitatio futurus et aliquanto ante constituo quis accido possum in uterque pars, et quis ago cum quis evenio nec committo aliquis ut aliquando dicendus sum non puto.

Nullus tantus sum flumen ingenium nullus dico aut scribo tantus vis tantus copia, qui non dico exorno sed enarro Cæsar res tuus gero possum. *hic. proximate. proxima*

Nihil sum tam angustus animus tamque parvus quam amo divitiæ nihil honestus magnificusque quam pecunia contemno si non habeo si habeo, ad beneficentia liberalitasque confero.

Ut Athenæ et Lacedæmon Atheniensis Lacedæmoniusque causa putandus sum condo omnis que qui sum in hic urbs is populus recte sum dico sic quicun-

said to belong to those inhabitants, so it is to be supposed, that whatsoever things there are in the whole world belong to men.

Common understanding makes things known to us, and that has informed our minds, that the honourable is founded in virtue, the shameful in vice; and to think these things owing to fancy, and not to nature, is the character of the truly mad; for what is called the virtue of a tree, or a horse, though we there make an improper use of the word, depends not on fancy, but nature; and if it is so, the honourable and the shameful are to be determined by nature.

As to your inviting me back to my ancient mode of life, it was indeed once my duty to take the lead in public affairs, which I did; but then there was where I could repose myself, but now I plainly cannot submit to such a course of living, or such a life; nor in this particular do I think it my business to attend to other men's opinions of me; my own conscience is of more value to me than the talk of all mankind.

How highly do you suppose I value what is wrote in your letter?

If I knew what you valued this at, I could know what pains I ought to take about it.

The common people estimate few things according to their real value, many according to opinion.

Which shall we value most, the money which Pyrrhus offered Fabricius, or the self-command of Fabricius, who refused it?

Who then can doubt (if every one is to be looked upon as richest, who possesses what is of most value) that riches arise from virtue, since no possession, no weight of money, is to be esteemed of more value than virtue?

They valued the Tusculan villa at five hundred thousand sesterces, the Formian estate at two hundred and fifty thousand.

There was one Rubrius his companion; he informed him that there was a daughter of Philodamus, who lived with her father because she was unmarried, who was esteemed a woman of singular beauty; but of the highest honour and character.

que sum in omnis mundus homo putandus sum.

Communis intelligentia ego notus res efficio isque in animus noster incho ut honestus in virtus pono in vitium turpis hic autem in opinio existimo non in natura positus vere demens sum nam nec arbor nec equus virtus qui dico in qui abutor nomen in opinio sino sed in natura quod si ita sum honestus quoque et turpis natura dijudicandus sum.

Qui ego ad meus consuetudo revoco sum meus quidem jampridem res-publica rego qui facio sed interea sum ubi acquiesco nunc plane nec ego victus nec vita ille colo possum nec in is res quis alius videor ego puto curandus ego meus conscientia plus sum quam omnis sermo.

Quantus ille ego estimo puto qui sum is tuus literæ scriptus.

Hoc si quantus tu estimo scio tum quis ego elaborandus sum scio possum.

Vulgus ex veritas pauci ex opinio multus æstimo.

Utrum plus æstimo pecunia Pyrrhus qui Fabricius do an continentia Fabricius qui ille pecunia repudio.

Quis igitur (sequidem ut quisque qui plurimus sum possideo ita ditissimus habendus sum) dubito quin in virtus divitiæ pono quoniam nullus possessio nullus vis aurum plus quam virtus æstimandus sum.

Tusculanus villa quingenti millia, Formianus sestertium ducenti quinquaginta millia æstimo.

Sum comes is Rubrius quidam, is ad is defero Philodamus sum filia qui cum pater habito propterea quod vir non habeo mulier eximius pulchritudo sed is sumus integritas pudiciaque æstimo.

Posthumus, concerning whom the senate particularly came to a resolution that he should directly go into Sicily and succeed Furfanus, refuses to go without Cato, and rates his own power and influence in the senate very high.

If a freedman of Lentulus or Gellius had caused any one to be condemned for theft, that person would have lost all his reputation, nor would ever have recovered any part of his character; but the men whom Gellius and Lentulus themselves, both censors, and of the highest estimation and wisdom, have noted for theft and bribery, not only appear again in the senate, but are acquitted in court of these very crimes.

You blame me without reason about sending the letters, for Pomponia never informed me who I should deliver them to: and besides, I did not happen to have any one going to Epirus, nor did I know then that you were at Athens.

Cælius would never have been so mad as to accuse another of bribery, if he had disgraced himself with that crime to such an immense degree.

Though you had ungratefully and impiously disclaimed the name of friendship, yet you might have conducted your enmity as is usual with mankind, not pursued him with fictitious accusations, not aimed at his life, not charged him with capital crimes.

Nothing more conduces to the safety of the state, than that those who accuse others should not be in less fear for their lives and fortunes, than those who are accused fear for both.

We pity those more who request not our compassion, than those who strongly solicit it.

No one, Dolabella, can now pity either you or your children, whom you have left in want and solitude.

It is peculiar to folly to discern the faults of others, and to forget her own.

If you pay no credit to Gabinius's defence, do you forget your own accusation?

Posthumus de qui nominatim senatus decerno ut statim in Sicilia eo Furfanusque succedo nego sui eo sine Cato et suus in senatus opera auctoritasque magnus æstimo.

Si quis Lentulus aut Gellius libertus furtum condemno is omnes ornamentum omisus nunquam ullus honestas suus pars recuperō qui autem ipse Gellius et Lentulus duo Censor clarissimus vir sapiensque homo furtum et captus pecunia nomen noto is non modo in senatus redio sed etiam ille ipse res iudicium absolvor.

De litteræ missio sine causa abs tu accuso nunquam enim a Pomponia noster certus sum factus sum qui litteræ de possum porro autem neque ego accido ut habeo qui in Epirus proficiscor neque dum tu Athenæ sum audio.

Nunquam tam Cælius amens sum ut si sui iste infinitus ambitus commaculo ambitus alter accuso.

Quamvis ingrate et impie necessitudo nomen repudio tamen inimicitia homo mos gero possum non fingo crimen in sector non expeto vita non caput arcesso.

Nullus salus res-publica magnus sum quam is qui alter accuso non minus de caput ac fortuna quam ille qui accuso de uterque pertimeo.

Is ego magis miseret qui noster misericordia non requiro quam qui ille efflagito.

Nemo jam Dolabella neque tu neque tuus liberi qui tu miser in ejestas atque in solitudo relinquo inferior possum.

Proprius sum stultitia alius vitium cerno obliviscor suos.

Si defensio Gabinius fides non habeo obliviscor ne etiam accusatio tuus.

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R U L E S

FOR ADAPTING THE

ENGLISH TO THE LATIN IDIOM.

The English substantive may be sometimes turned into a Latin adjective.

IF it is a fault to speak gracefully, let eloquence be ever banished from the state.
Si *vitiosum* est dicere ornate, pellitor omnino e civitate eloquentia.

It is not, however, said whence this poison came, nor how it was prepared; they alledge that it was given to P. Licinius, a young man of *virtue* and *modesty*, and the friend of Cælius.

Sed tamen venenum unde fuerit quemadmodum paratum sit, non dicitur; datum esse hoc aiunt P. Licinio *prudenti* adolescenti et *beno*, Cælii *familiari*.

The English substantive is sometimes rendered into Latin by the verb or participle; as,

What my *efforts* or *success* may be, I choose rather to leave to the imagination of others, than insinuate by expressions of my own.

In quo ego quid *eniti* aut quid *efficere* possim malo in aliorum spe relinquere, quam in oratione mea ponere.

For when by reason of the adjournment of the Comitia I found myself thrice chosen first prætor by all the centuries, it was easy for me from thence to collect both what *your sentiments* of me were, and what qualification you required in others.

Nam cum propter dilationem comitiarum ter Prætor primis centuriis cunctis renunciatus sum, facile intellexi, Quirites, et quid de me *judicaretis* et quid aliis *prescriberetis*.

Substantives may be rendered by participles in dus.

We are next to treat of the arrangement of our words, of the art of numbering and measuring our very syllables.

De verbis componendis et de syllabis dinumerandis loquemur.

There was less reason, indeed, for grief, as the attempt did not succeed, but certainly not at all the less for punishment.

Minus dolendum fuit re non perfecta, sed puniendum certe nihilo minus.

Schemes, plans, proposals, and other English words of the like import, may be expressed in Latin by making the adjective with which they agree the neuter gender.

All the schemes that have been in agitation for three years past, since the time that Cataline and Piso formed the design of massacring the senate, are at this period and season, and during these months, ready to break forth.

Omnia quæ per hoc triennium agitata sunt jam ab eo tempore, quo a Catalina et Pisone initum consilium senatus interficiendi, scitis esse in hos dies in hos menses in hoc tempus erumpunt.

The substantive business may be expressed in Latin by making the verb following the gerund in dum with the verb sum; as,

Were it my business to recount here the exploits of our army and general, I might give a detail of many very considerable engagements; but that is not the point at present.

Ac si nihil nunc de rebus gestis esset nostri exercitus imperatorisque dicendum, plurima et maxima prælia commemorare possum; sed non id agimus.

The English substantive mark, signifying token or proof, may be rendered into Latin proprius, in the neuter gender, with a genitive case.

It was of old, it was, I say, *the distinguishing mark of the Roman people*; to make war upon distant countries, and employ the forces of the empire, not in defence of their own habitations, but to guard the properties of their allies.

Fuit hoc quondam fuit hoc proprium populi Romani, longe domo bellare et propugnaculis imperii sociorum fortunas non sua tecta defendere.

The substantive necessity may be very properly rendered by making the English infinitive mood or participle which follows it by the Latin participle in dus, and the nominative case the dative, and the accusative the nominative; as,

If, therefore, I am under a necessity of arraigning any one, I still seem to act agreeably to my former character, without deviating from the patronage and defence of mankind.

Quamobrem si mihi unus est accusandus, propemodum manere in instituto meo videar, et non omnino a defendendis hominibus sublevandis que discedere.

The English adjective may be sometimes rendered into Latin by a substantive, and the word with which it agrees be made the genitive case; as,

Ancient friendship, the dignity of the man, common humanity, and my constant practice through life, jointly called upon me to defend Rabinus.

Amicitiae vetustas, dignitas hominis, meae vitae perpetua consuetudo, ad Rabinium defendendum est adhortata.

A good voice, though a desirable accomplishment, it is not in our power to acquire; but to exercise and improve it is certainly in the power of every one.

Ac vocis quidem bonitas optanda est; non est enim in nobis, sed tractatio atque usus in nobis.

Adjectives may be sometimes rendered by verbs.

But, lest it should appear strange, that, in a legal proceeding, and a public cause, before an excellent prætor, the most impartial judges, and so crowded an as-

sembly, I lay aside the usual style of trials, and introduce one very *different* from the bar, I must beg to be indulged in this liberty.

Sed ne cui vestrum mirum esse videatur, me in questione legitima et in iudicio publico, cum res agatur apud prætorem populi Romani, lectissimum virum, et apud severissimos iudices tanto conventu hominum ac frequentia hoc uti genere dicendi, quod non modo a consuetudine iudiciorum verum a forensi sermone *abhorreat*, quæso a vobis, ut mihi datis hanc veniam.

There are two arts *capable* of placing men in the highest degree of dignity—that of a good general, and that of a good orator.

Duæ sunt artes, quæ *possunt* locare homines in amplissimo gradu dignitatis—una imperatoris altera oratoris boni.

The adjective able, *with the infinitive mood after it, may be rendered into Latin by the participle in* dus.

For, in my opinion at least, there are three things which an orator *should be able to effect*—to inform his hearers, to please them, and to move their passions.

Tria sunt enim, ut quidem ego sentio, quæ *sint efficienda* docendo—ut doceatur is, apud quem dicetur, ut delectatur, ut moveatur vehementius.

The adjective usual *may be expressed in Latin by* est, *and the genitive case of* consuetudo *after it ; as,*

Although *it is not usual* with me, Romans, in the beginning of my pleading, to give an account of the reasons that induce me to undertake the defence of my client.

Et si, Quirites, *non est meæ consuetudinis* initio dicendi rationem reddere qua de causa quemque defendam.

The English adjective equal, *with the preposition* to, *may be rendered into Latin by* tantus *and* quantus, *in the manner following ; as,*

And if that solemn address in the comitia, consecrated by consular auspices, has in it a force and efficacy *equal to the dignity of the state*, I must likewise be un-

derstood to have prayed that the same might have been a happy, joyful and prosperous event to those persons, who in an assembly where I presided were chosen into the consulship.

Quod si illa solennis comitiorum precatio, consularibus auspiciis consecrata, *tantam* habet in se vim et religionem *quantam* reipublicæ dignitas pertulit, idem ego sum precatus ut eis quoque hominibus quibus hic consulatus me rogante datus esset ea res faulste feliciter prospereque eveniret.

Worth, *when a noun adjective, may be rendered by instar governing a genitive case.*

That one day *was worth* an immortality to me, the day of my return to my country; when I saw the senate and the whole Roman people come forth to meet me; the day of my return to my country, when Rome herself seemed to spring from her foundations to meet her deliverer.

Unus ille dies mihi quidem *immortalitatis instar* fecit, quo in patriam redii cum senatum egressum vidi, populumque Romanum universum; cum mihi ipsi Roma prope convulsa sedibus suis ad complectandum conservatorem suum progredi visa est.

Adjectives may sometimes be rendered by adverbs.

Our orator then should be qualified to make a just definition, though not in such a *close* and contracted form as in the critical debates of the academy.

Erit igitur hæc facultas in eo quem volumus esse eloquentem, ut definire rem possit, neque id faciat tam *pressè* et *anguste* quam in illis eruditissimis disputationibus fieri solet.

But first I will ask her herself whether she would have me deal with her in a *severe, solemn, old-fashioned* manner, or in a *soft, gentle and courteous* one.

Sed tamen ex ipsa quæram prius, utrum me secum *severe* et graviter et *prisé* agere malit, an *remisse* et leviter et *urbane*.

The pronoun personal may be rendered by the pronoun substantive.

Though Cæsar had never been *my* friend, but had always shewn a disinclination to me; though he had slighted my friendship, and acted the part of an implacable enemy towards me; yet, after the great things he has done, and still continues to do, I could not help loving him.

Si *mihi* nunquam amicus Cæsar fuisset sed semper iratus, si aspernaretur amicitiam meam seque mihi implacabilem inexplicabilemque præberet, tamen ei cum tantas res gessisset gereretque quotidie, non amicus esse non possem.

He and she may sometimes be rendered by qui and quæ.

Ennius I allow was a more finished writer, but if *he* had really undervalued the other, as he pretends to do, he would scarcely have omitted such a bloody war as the first Punic, when he attempted professedly to describe all the wars of the republic.

Sit Ennius sane ut est certe perfectior, *qui* si illum, ut simulat, contemneret, non omnia bella persequens primum illum Punicum acerrimum bellum reliquisset.

Such was the manner in which *she* received me, that not only men and women, of all ranks, ages and conditions, of every fortune, and of every place, but even the walls, the dwellings and the temples of the city, seemed to wear a face of joy.

* *Quæ* me ita accepit, ut non modo omnium generum, ætatum, ordinum, omnes viri et mulieres omnis fortunæ ac loci, sed etiam mœnia ipsa viderentur et tecta urbis ac templa lætari.

The demonstrative pronoun this may be rendered by the relative pronoun qui.

If no sudden violence had cut off *this* man, in what manner would he, when arrived at the consular dignity, have opposed the fury of his cousin?

Quem quidem virum, si nulla vis repentino sceleris frustra-

lisset, quonam modo ille furenti fratri suo patrueli consularis restitisset ?

The relative who may be sometimes omitted, the verb active which follows it being made a participle passive to agree with its accusative case, which must be turned into an ablative absolute.

But though you blame them for having been ambitious of laurels, when they had conducted no wars at all, or very inconsiderable ones, yet you, *who had subdued such powerful nations*, and performed such mighty exploits, ought not to have slighted the fruit of your toils, the rewards of your dangers, the badges of your valour.

Quod si reprehendis quod cupidi laureæ fuerint, cum bella aut parva aut nulla gessissent, *tu, tantis nationibus subiectis*, tantis rebus gestis, minime fructus laborum tuorum præmia periculorum virtutis insignia contemnere debuisti.

The relative who and the verb is following it may be both left out in Latin, and the substantive or adjective which follows may be made in the same case with the antecedent to the relative.

I pardon Atratinus, *who is a young man of great humanity and virtue.*

Ego Atratino humanissimo atque optimo adolescenti agnosco.

The relative who may be expressed in Latin by changing the verb which it goes before into a participle, which must agree in case with its antecedent.

And first I will vindicate my present behaviour to Cato, *who governs his life by the unerring standard of reason, and diligently weighs the motive of every duty.*

Et primum Catoni vitam ad certam rationis normam dirigenti et diligentissime perpendenti momenta officiorum omnium.

I am only aiming at the satisfaction of an intimate friend, and a worthy man, *who desires of me nothing but what is just and honourable.*

Amicissimo et præstantissimo viro et recta et honesta *petenti* satisfacere voluissem.

The verb active is very often rendered into Latin by the verb passive, making the nominative case the ablative, and the accusative case the nominative.

You laughed not long ago at M. Piso's passion for a triumph, a passion you said very different from what you were animated with ; but although Piso carried on a considerable war, as you have told us, yet he did not think that honour contemptible.

Irrisa est a te paulo ante M. Pisonis cupiditas triumphandi, a qua te longe dixisti abhorrere, qui etiamsi minus magnum bellum gesseret, ut abs te dictum est, tamen istum honorem contemnendum non putavit.

The very first villainies you were guilty of upon your arrival, *I marked*, when, after having received a sum of money from the inhabitants of Dyrrachium for murdering Plator, the person who entertained you, you demolished the house of the man whose blood you had set to sale.

Notata a nobis sunt et prima illa scelera in adventu, cum accepta pecunia a Dyrrachinis ob necem hospitis tui Platoris ejus domum evertisti cujus sanguinem addixcras.

Is concerned may be rendered by making the nominative case which precedes it the genitive with the verb est.

But *your wisdom*, my lords, *is concerned*, not to lose sight of the accused, nor when the prosecutor has given an edge to your severity and gravity against things, against vices, against immoralities, against the times, to point it against a man, against one who is accused before you, and who is brought under an unjust odium, not for any personal crime, but for the vices of the multitude.

Sed vestra sapientia est, judices, non abduci a reo nec quos aculcos habet severitas gravitasque vestra, cum eos accusator erexerit in rem in vitia in mores in tempora emittere in hominem, etsi reum cum is non suo

crimine sed multorum vitio sit in quoddam odium injustum vocatus.

To be obliged to *may be rendered by the participle in dus, and the verb esse.*

A subject which *I shall be obliged to treat of* in the sequel.
De quo mihi deinceps videri esse dicendum.

The infinitive mood after the verb are is very often rendered by the participle in dus, which must agree in gender with the English accusative, which must be changed into a nominative, and the verb est.

But *we are to exhibit the portrait* of a finished orator, whose chief excellence must be supposed from his very name to consist in his elocution.

Sed jam illius perfecti oratoris et summæ eloquentiæ species exprimenda est, quem hoc uno excellere, id est, oratione indicat nomen ipsum.

The English infinitive mood may be rendered into Latin by the gerund in di.

If these remarks, my Brutus, appear unsuitable to the subject, you must throw the whole blame upon Atticus, who has inspired me with a strange curiosity to inquire into the age of illustrious men, and the respective times of their appearance.

Hanc si minus apta videntur huic sermoni, Attico assigna, qui me inflammavit studio illustrium hominum ætates et tempora prosequendi.

The English verb belongs to may be rendered in Latin by the verb est, with a genitive case; as,

But the merit of this belongs to our ancestors, who, upon the expulsion of the kings, would suffer no traces of royal cruelty to remain among a free people.

Sed ista laus est majorum nostrum, qui, expulsis regibus, nulum in libero populo vestigium crudelitatis regiæ relinquerunt.

The English infinitive may be rendered into Latin by the relative qui, and the potential mood ; as,

Supposing, therefore, you should have a general who may appear capable of defeating the forces of those two powerful kings in a pitched battle, yet, unless he is also one that can refrain his hands, eyes and thoughts from the riches of our allies, from their wives and children, from the ornaments of their cities and temples, and from the gold and treasures of their palaces, he is by no means fit *to be sent* to an Asiatic and regal war.

Quare etiam si quem habebis qui collatis signis exercitus regiones superare posse videatur, tamen nisi erit idem qui se a pecuniis sociorum, qui ab eorum conjugibus ac liberis, qui ab auro gazaque regia manus oculos animum cohibere possit, non erit idoneus, *qui ad bellum Asiaticum regiumque mittatur.*

The sign should, in the sense of ought, requires the verb following it to be rendered in Latin by the participle in dus ; as,

It were to be wished, Romans, that this state so abounded with men of courage and probity as to make it a matter of difficulty to determine to whom chiefly you *should entrust* the conduct of so important and dangerous a war.

Utinam, Quirites, virorum fortium atque innocentium copiam tantam haberetis, ut hæc vobis deliberatio difficilis esset quem nam potissimum tantis rebus ac tanto bello *præficiendum* putaretis.

We should have considered the difficulty of the voyage before we embarked, for now we have ventured to set sail we must run boldly before the wind, whether we reach port or not.

Ingredientibus *considerandum* fuit quid agerimus ; nunc quidem jam quocumque feremur danda nimirum vela sunt.

The sign should is also sometimes rendered by the verb sum,

the nominative case made the genitive, and the verb the infinitive mood.

I am of opinion, therefore, that a *finished orator* should not only possess the talent, which is indeed peculiar to himself, of speaking copiously and diffusively, but that he should also borrow the assistance of its nearest neighbour, the art of logic.

Esse igitur perfectæ eloquentis puto non eam solam facultatem habere quæ sit ejus propria fusa lateque dicendi; sed etiam vicinam ejus atque finitimam dialecticorum scientiam assumere.

The English verb ought may be expressed by rendering the verb following it into the gerund in dum, and the verb est, making the nominative case the ablative; and sometimes the participle in dus; as,

Now ought you to overlook the last point I proposed to mention in speaking of the nature of the war; I mean what regards the fortunes of many Roman citizens, to which, my countrymen, your wisdom ought to pay a particular regard.

At ne illud quidem vobis negligendum est, quod mihi ego proposueram cum essem de belli genere dicturus, quorum vobis pro vestra sapientia, Quirites, habenda est ratio diligenter.

The English verb is sometimes rendered by the Latin substantive.

Mithridates employed the interval that followed, not to blot out the memory of the ancient quarrel, but to renew the war.

Mithridates omne reliquum tempus, non ad oblivionem belli, sed ad comparationem novi contulit.

The verb must may be supplied in Latin by making the verb that should follow it the participle in dus, or the gerund in dum with est added to it, and the nominative the ablative; as,

And because the thirst of glory, and passion for fame, have been always stronger in you than in other peo-

ple, *you must wipe out* the stain contracted in the last Mithridatic war, which has given so deep and dangerous a wound to the reputation of the Roman people. Et quoniam semper appetentes gloriæ præter cæteras gentes atque avidi laudis fuistis, *delenda est vobis illa* macula Mithridatico bello superiore suscepta, quæ penitus jam insidat atque inveteravit in populi Romani nomine.

The English infinitive mood is often translated by the participle in dus, and the verb sum and the accusative case made the nominative ; as,

In the cause now before you, my lords, though I have indeed undertaken the defence of the Sicilians, yet I consider myself as principally labouring for the Roman people, *to crush*, not a single oppressor, but *to extirpate* and *abolish* the very name of oppression, which is what the Roman people have long desired with earnestness.

Ego in hoc judicio mihi Siculorum causam receptam populi Romani susceptam esse arbitror, ut mihi non unus homo improbus *opprimendus sit*, sed omnino omnis improbitas, id quod populus Romanus jam diu flagitat, *extinguenda atque deleta sit*.

Sometimes a verb is elegantly expressed by an adjective ; as,

Will you, Cæcilius, pretend that the inclinations of our best and most faithful allies ought not *to weigh* with those who compose this court ?

Utrum, Cæcili, hec dices optimorum fidelissimorumque sociorum voluntatem apud hos *gravem* esse non oportere.

Our Ennius *was greatly beloved* by the elder Africanus. Carus fuit Africano superiori noster Ennius.

A participle, when the nominative case, is sometimes rendered by a verb, with a conjunction between that and the verb which it went before.

When Philo, a philosopher of the first name in the academy, with many of the principal Athenians, *having*

deserted their native home, fled to Rome from the fury of Mithridates, I immediately became his scholar.

Cum princeps academice Philo cum Atheniensium optimatibus Mithridatico bello domo *profugisset* Romamque venisset, totum ei me tradidi.

The English participle with of before it may be rendered into Latin by the correspondent substantive, and made the genitive case.

For neither the Lacedæmonians, the first imitators of this way of living and talking, who at their daily meals recline upon a hard board; nor the Cretans, who never indulge themselves in a reclining posture at table; have been more successful in the management of public affairs than the Romans, who divide their time between business and pleasure.

Neque tamen Lacedæmonii auctores *hujus vitæ atque orationis*, qui quotidianis epulis in robore accumbunt, neque vero Cretes quorum nemo quiævit unquam cubans, melius quam Romani homines qui terapora voluptatis laborisque dispertiunt res-publicas suas retinuerunt.

The active participle may sometimes be rendered into Latin by the passive, that and the accusative case which it should govern being turned into an ablative; as,

On this occasion, though some of the best and bravest men in Rome be against me, yet, *setting authority aside*, I think we may come at the truth by reason and inquiry.

In hæc causa, tamen si cognoscitis auctoritates contrarias fortissimorum virorum et clarissimorum, tamen, *omissis autoritatibus*, ipsa re et ratione exquirere possumus veritatem.

Of, before an active participle in English, may be rendered by the participle in *dus*, which must agree with the noun which is in English the accusative case after it; as,

A prevalent and general persuasion had likewise taken hold of the minds of these barbarians, that the design

of pillaging a rich and awful temple had brought our army into those parts.

Erat etiam alia gravis atque vehemens opinio, quæ per animos gentium barbarorum, pervaserat, *fani locupletissimi et religiosissimi deripiendi causa* in eas oras nostrum exercitum esse adductum.

May, when it implies right or propriety, is to be rendered by the participle in dus, and the nominative made the dative.

And here I think *I may justly congratulate myself*, that unaccustomed as I am to harangue in this manner, and from this place, a subject presents itself, on which it is impossible not to be eloquent.

Atque illud imprimis *mibi letandum* jure esse video, quod in hac insolita mihi, ex hoc loco, ratione dicendi causa talis oblata est, in qua oratio nemini deesse potest.

Owing, when it follows it was, may be rendered by making the substantive which follows it the genitive case.

Nor was it *owing to his great genius and learning alone*, but likewise to his amiable temper and virtuous disposition, that the family which first received him in his youth should afford him freedom of access even in his old age.

Sed etiam hoc non solum *ingenii ac literarum*, verum etiam *virtutis fuit*, ut domus quæ hujus adolescentiæ prima fuerit eadem esset familiarissima senectutis.

The participle granting or allowing may be elegantly translated by quod si ; as,

But granting that I had not such powerful, weighty, urgent reasons.

Quod si hanc causam tam idoneam, tam illustrem, tam gravem, non haberem.

The adverb is sometimes changed into an adjective.

The same might be said of Demosthenes, whose letters will satisfy us how *assiduously* he attended the lectures of Plato.

Quod idem de Demosthene existimari potest, cujus ex epistolis intelligi licet quam frequens fuerit Platonis auditor.

The English adverb after will require the participle which follows it to be rendered by a Latin verb.

After building and equipping vast fleets, levying great armies in all the countries whence troops could be had, he sent ambassadors from Ecbatanæ into Spain.

Posteaquam quam maximas edificavit ornasset que classes, exercitatusque permagnos, quibus cunque exgentibus potuisset, comparasset, usque in Hispaniam Legatos Ecbatanis misit.

After, before a verb of the preterperfect tense passive, may, in some instances, be expressed by making the nominative case the ablative absolute, and turning the verb into a participle passive.

After the genus or kind has been sufficiently determined, we must then proceed to examine into different or subordinate parts, that our whole discourse may be properly distributed amongst them.

Explicato genere cujusque rei videntur est, quæ sint ejus generis, five forma five partes, ut in eas tribuatur omnis oratio.

The adverb when will sometimes require the nominative case following, together with its verb, to be rendered by the ablative absolute in Latin ; as,

Why do we not, when the gods clearly discover their pleasure, entrust this war against the king to the care of the man who has already terminated so many others to the advantage of the state ?

Cur non, ducibus diis immortalibus, eidem cui cætera cum salute reipublicæ commissa sunt, hoc quoque bellum regnum committimus ?

The adverb whilst may be expressed by rendering the nominative case, and the verb, in the sentence to which it belongs, by the ablative absolute ; as,

They requested and conjured me not to disregard their supplications, since, *whilst I was safe*, they ought to become suppliants to no one.

Rogare et orare ne illos supplices aspernarer quos, *me incolumis* nemini supplices esse oporteret.

As, *when it signifies with respect to, may be expressed by making the word which follows it of the genitive case, governed of the leading substantive.*

As to the *sophists* whom I have already mentioned, the resemblance ought to be more accurately distinguished, for they industriously pursue the same flowers which are used by the orator in the forum.

Sophistarum, de quibus supra dixi, magis distinguenda similitudo videtur, qui omnes eodem volunt flores, adhibet orator in causis, persequi.

The English adverb not, with an imperative mood, may be rendered into Latin by the imperative mood of *nolo*, making the English imperative the Latin infinitive ; as,

Therefore, Cato, *censure not* too severely these customs of our ancestors, which our present flourishing condition, and the long continuance of our empire, sufficiently justify.

Quare *noli*, Cato, majorum instituta quæ res ipsa publica, quæ diuturnitas imperii comprobatur nimium severa ratione reprehendere.

The conjunction but may be rendered by the preposition *præter*.

Virtue desires no other reward for her toils and dangers, but praise and glory.

Nullum enim virtus aliam mercedem laborum periculorumque desiderat *præter* hanc laudis et gloriæ.

The conjunction as, before an infinitive mood, may be rendered into Latin by the relative *qui*, making the verb following the indicative mood ; as,

Suffice it in few words to say, that no man was ever yet so presumptuous as ever silently to conceive a wish, that the immortal gods would crown him with so many

and distinguishing proofs of their favour, as they have bestowed upon Pompey.

Hoc brevissime dicam, neminem unquam tam impudentem fuisse, *qui a diis immortalibus tot et tantas res tacitus auderet optare*, quot et quantas dii immortales ad Pompeium detulerunt.

The conjunction that, before a nominative case and a verb, is rendered into Latin by turning the nominative case into the accusative, and the verb into an infinitive mood, or else into the participle in dus.

For a number of citizens sustaining at that time great losses in Asia, we know *that public credit was at a stand at Rome, from a general stoppage of payment.*

Nam tam cum in Asia res magnas permulti amiserunt, scimus Romæ solutione impedita *fidem concidisse.*

But this is not always done, for that is sometimes rendered by ut, with a potential mood.

This we learn from experience to be frequently the case, *that the eminent distresses of princes, by the compassion they are apt to excite, raise powerful confederacies in their favour, especially of such as are either monarchs themselves, or live in subjection to monarchy, because to them the name of royalty sounds venerable.*

Hoc jam fere sic fieri solere accepimus, *ut regum afflictæ fortunæ facile multorum opes alliciant ad misericordiam, maximeque eorum qui aut reges sunt aut vivunt in regno quod regale, iis nomen magnum et sanctum esse videatur.*

When a sentence begins with if, the conjunction is often left out in Latin, the nominative case made the ablative absolute, and the verb a participle to agree with it ; as,

He shall have no reason to think, *if I conduct this cause,* that this bench can be corrupted without great peril to many.

Nihil erit quod, *me agente*, arbitretur iudicium sine magno multorum periculo posse corrumpi.

To engage or persuade *may be rendered by ut with a potential mood.*

And to engage you more readily to this, my lords, I will lay open the very secrets of my heart before you, and fully confess my passion for glory, which, though too keen, perhaps, is however virtuous.

Atque ut id libentius faciatis jam me vobis judices indicabo ut de meo quodam amore gloriæ nimis acri fortasse, veruntamen honeste indicabo.

The preposition without *may be expressed by making the word which it governs the ablative case absolute.*

Such indeed was my conduct during the whole of my consulship, that I did nothing without the advice of the senate, *without the approbation of the Roman people.*

Atque ita est a me consulatus, peractus ut nihil sine concilio senatus, *non approbante populo Romanum egerim.*

The preposition (or rather the participle) during *may be expressed by rendering the substantive following in the ablative case absolute.*

If it should happen, my lords, that there is any one present who is unacquainted with our laws, our judicial proceedings, and the forms of our courts, it must certainly be matter of surprise to such a person, what can render this cause of so very heinous a nature, that it alone should be tried on the festival days, *during the celebration of the sports*, and a total suspension of business in the forum.

Si quis, judices, forte nunc adsit ignarus legum, judiciorum, consuetudinis nostræ, miretur, profecto quæ sit tanta atrocitas hujus causæ quod, *diebus festis*, ludisque publicis, omnibus negotiis forensibus intermissis, unum hoc judicium exerceretur.

Substantives, with the prepositions with or by before them, *may be rendered into adverbs.*

He lived in this city as long as he could have lived in it *with honour and reputation.*

Vixit tam diu quam licuit in civitate bene beateque vivere.

Under, *when it means commanded by, may be rendered by the participle imperans, which with its substantive must be made the ablative case absolute.*

Under Lucullus, the Roman people penetrated into Pontus, impregnable till then, by means of its situation and the arms of its monarchs ; *under him too the Romans, with no very considerable force, routed the numberless troops of the Armenians.*

Populus enim Romanus, *Lusullo imperante*, Pontum et regiis quondam opibus et ipsa natura, regionis vallatum populi Romani exercitus eodem duce non maxima manu innumerabiles Armeniorem copias fudit.

The English preposition without, before a participle, may be rendered in Latin by turning the participle into a verb, and prefixing a negative participle to it ; as,

The provinces of Greece and beyond the Hellespont, unable to repel the danger, look to you for aid, but *without daring or thinking* it safe to name the particular general, because you had already put another into that commission.

Civitas autem omnes cuncta Asia atque Græcia, vestrum auxilium expectare, propter periculi magnitudinem coguntur imperatorem a vobis, certum deprecari cum præsertim vos alium miseritis, *neque audent neque se id facere summo sine periculo posse arbitrantur.*

The preposition without may be rendered into Latin by the participle amissus being made the ablative case, together with the word which it governs ; as,

It regards the surest and the fairest revenues of the commonwealth, *without which* we can neither support peace with dignity, nor furnish the necessary expenses during war.

Aguntur certissima populi Romani vectigalia et maxima quibus amissis et pacis ornamenta et subsidia belli requiritis.

The preposition from, before a participle, may be rendered by quo minus, and the participle be made a verb of the potential mood ; as,

If the dispute regards the impeachment, you must leave that to those who are deterred by no crimes of their own *from laying open* the crimes of another.

Si de accusatione dicimus, concedas oportet iis qui nullo suo peccato impediuntur, *quo minus* alterius peccata demonstrare possunt.

When with comes before a participle of the præterperfect tense, it will require that participle to be turned into an infinitive mood ; as,

Verres is charged *with having*, for three years, *plundered* the province of Sicily, *rioted* the cities, *stript* the private houses, and *pillaged* the temples.

Siciliam provinciam Verres, per triennium *depopulated* esse. Siculorum, civitates *vastated* domos *exinanated*, fana *spoliated*, dicitur.

OF THE POSITION OF WORDS

IN LATIN COMPOSITION.

THE grand secret, the great mystery, of the position of words in the Latin tongue, lies principally in these two points, viz.

1. *That the word governed be placed before the word which governs it.*

2. *That the word agreeing be placed after the word with which it agrees.*

These two may be termed the maxims of position; and from them result various rules, which may be conveniently divided into two classes; viz.

1. Rules resulting from the government of words.

2. Rules resulting from the agreement of words.

To which add a third class, viz.

3. Miscellaneous rules, not reducible to either of the two classes foregoing.

RULES OF POSITION.

CLASS I.

Rules resulting from the Government of Words.

RULE 1.

A VERB in the infinitive mood (if it be governed) is usually placed before the word which governs it.

RULE 2.

A noun in an oblique case is commonly placed before the word which governs it; whether that word be a verb, or another noun-substantive, adjective, or participle.

RULE 3.

Dependent clauses, as well as single words, are placed before the principal finite verb on which such clauses do mainly depend.

RULE 4.

The finite verb is commonly placed last in its own clause.

RULE 5.

Prepositions usually precede the cases governed by them.

 CLASS II.

Rules resulting from the Agreement of Words.

RULE 6. First Concord.

The finite verb is usually placed after its nominative case, sometimes at the distance of many words.

RULE 7. Second Concord.

The adjective or participle is commonly placed after the substantive with which it agrees.

RULE 8. Third Concord.

The relative is commonly placed after the antecedent with which it agrees.

RULE 9. Third Concord.

The relative is placed as near to the antecedent as possible.

 CLASS III.

Miscellaneous Rules.

RULE 10. Adverbs.

Adverbs are placed before rather than after the words to which they belong.

RULE 11. Adverbs.

Adverbs are in general placed immediately before the words to which they belong; no extraneous words coming between.

RULE 12.

Igitur, autem, enim, etiam, are very seldom placed first in a clause or sentence. The enclitics *que, ne, ve,* are never placed first.

RULE 13.

Tamen is very often and elegantly placed after the first, second or third word of the clause in which it stands.

RULE 14.

Connected words should go together; that is, they may not be separated from one another by words that are extraneous, and have no relation to them.

RULE 15. Cadence.

The cadence or concluding part of a clause or sentence should very seldom consist of monosyllables.

RULE 16.

So far as other rules and perspicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a consonant; and *vice versâ*.

RULE 17.

In general a redundancy of short words must be avoided.

RULE 18.

In general a redundancy of long words must be avoided.

RULE 19.

In general there must be no redundancy of long measures.

RULE 20.

In general there must be no redundancy of short measures.

RULE 21.

The last syllables of the foregoing word must not be the same as the first syllables of the word following.

RULE 22.

Many words, which bear the same quantity, which begin alike, or end alike, or which have the same characteristic letter in declension or conjugation, (many such words) may not come together.

THE RULES OF POSITION, WITH THEIR
EXCEPTIONS, EXEMPLIFIED.

RULE I.

“**A** VERB in the infinitive mood (if it be governed) is usually placed before the word which governs it.”

EXAMPLES.

1. Amicum *lædere* ne joco quidem *licet*.
2. Amor *misceri* cum timore non *potest*.
3. Dari bonum quod *potuit*, *auferri* *potest*.
4. *Eripere* telum, non dare irato *deceat*.
5. *Tacere* sæpe *tutum* est.

EXCEPTIONS.

1. When the ear informs that the infinitive mood would sound better after the word which governs it, to gratify the ear, place it after, as Cicero has done in the following instance: “Ex quibus neminem mihi *necesse est nominare*; vosmet vobiscum recordamini; *nolo* enim cujusquam fortis atque illustris viri ne minimum quidem erratum cum maximâ laude *conjungere*.” If *nominare* had preceded *necesse est*, the cadence would have been injured by a monosyllable; and if *nolo* were to follow its infinitive *conjungere*, a dactyl and a spondee would be there formed, where in prose such a measure should be never found, namely, in the cadence: for what is the proper cadence of a verse may very well begin, but should not conclude, a sentence in prose; the solemn harmony of prose being so far removed above such affectation, as the majestic marching of a soldier is more noble than the dancing of a jig.

2. To avoid a concurrence of vowels, the infinitive mood may sometimes follow the word that governs it ; as, “ *Bonus puer amat intelligere,*” rather than *intelligere amat*. The reason of which is, that a concurrence of vowels is apt sometimes to impede the voice, by causing a very unpleasant hiatus, or opening of the mouth, and suspending for a while the organs of speech, so as to make them labour in their office, as any one may sensibly perceive by reading aloud this line of Ovid,

“ *Omne solum forti patria est, ut piscibus æquor.*”

The difficulty of uttering *patria est* is absolutely felt, the movements of the tongue in getting through the *ia-e* are so very awkward : and therefore this concurrence of vowels is thus condemned by Quinctilian (whose opinion to support my own, for the learner’s assurance, I shall quote on many occasions) : *Tum vocalium concursus : qui cum accidit, hiat et interstitit, et quasi laborat oratio.*

RULE 2.

“ **A** NOUN in an oblique case is commonly placed before the word which governs it, whether that word be a verb, or another noun, substantive, adjective or participle.”

EXAMPLES.

1. *Beneficia dare qui nescit, injuste petit.*
2. *Amicos res optimæ pariunt, adversæ probant.*
3. *Fortunam citius rapias, quam retineas.*
4. *Inopi beneficium bis dat, qui celeriter dat.*
5. *Data fidei reminiscitur. Vehementer irâ excaudit.*
6. *Mens futuri præscia. Patri similis.*
7. *Amor et melle et felle est fecundissimus.*

EXCEPTION.

The exception to this rule is as that to the foregoing. To facilitate the utterance, or to gratify the ear, the

word governed may be set after that which governs it ; and the ear is thus oftentimes gratified, when the word governed, being longer than that which governs it, is therefore set after it ; as we shall see hereafter.

RULE 3.

“**D**EPENDENT clauses, as well as single words, are placed before the principal finite verb, on which such clauses do mainly depend.”

Note.—Not only single words, but, by a kind of link or chain connecting several words together, whole clauses may be dependent on one word, and come under the general maxim of being placed before it.

EXAMPLES.

1. Cæsar says, that of all the Gauls the Belgæ were the bravest, because merchants least of all conversed with and brought them those things which effeminate the mind ; *Atque ea, quæ ad effeminandos animos pertinent, important.*

Here the pronoun *ea* being governed of the verb *important*, is therefore put before it. But why should the intermediate clause *quæ ad e. a. p.* come also before *important* ? Because, for perspicuity, the relative *quæ* should not be separated from its antecedent *ea* ; and if *quæ* cannot be separated from *ea*, much less can *ad effeminandos animos pertinent* be separated from *quæ* by the intervention of *important*, which would be giving to *quæ* a new verb, and spoil the sense ; so that *important* is necessarily placed last here, not only *ea* its immediate dependent being to come before it, but likewise that whole intermediate clause, which through the medium of *ea* depends on it also.

2. *Cæsar was desirous of doing a kindness to his friend's son, who was then with the army in Spain.—Cæsar amici filio qui tum in Hispaniâ militabat, beneficium agere cupiebat.*

Cupiebat is here the principal finite verb, and is properly placed last in the sentence. The infinitive *agere* comes before it by R. 1, being governed of it ; for

the like reason, by R. 2, *beneficium* the accusative, and *filio* the dative, are set before *agere*, they being both governed by that infinitive; nor can *amici* by any means be separated from *filio*, with which it is even naturally connected: and *Cæsar* stands foremost here, as being the nominative case; while that entire clause *qui tum in Hispaniâ militabat* comes before *cupiebat*, and before *beneficium agere* too, that the relative *qui* and its adjuncts may follow the antecedent *filio* as soon as possible, according to R. 9. Thus is the position of every word in this sentence regularly accounted for, (*as, by some rule or other, there is scarcely a word in all the volumes of Cicero, but its right position may be accounted for*;) and thus it appears that the principal finite verb *cupiebat*, being placed last, is placed where it ought to be.

3. Suppose more words under this same government: the principal verb *cupiebat* will still retain its position:—Thus,

Cæsar wished to do a kindness to his friend's son, who was then with the army in Spain, and who had before, in the late wars, with great zeal commanded some horse.—Cæsar amici filio, qui tum in Hispaniâ militabat, atque idem jam antea bellis prioribus equitatui sedulè præfuerat, beneficium agere cupiebat.

Here every word from *qui*, *tum*, &c. to *præfuerat*, having relation to *filio* the antecedent, must by R. 9 be immediately annexed to it; and consequently because by R. 2 *filio* comes before *beneficium agere cupiebat*, all those fourteen words, from *qui* to *præfuerat*, must precede likewise.

4. If it had been the father, *Cæsar's* friend (whose name, we will say, was *Lentulus*) that had commanded some horse in *Cæsar's* wars, and *Cæsar* therefore wished to serve his son, still all relative terms, having relation to *filio*, must, as well as *filio*, be set before the principal verb *cupiebat*: Thus,

Cæsar amici filio, qui tum in Hispaniâ militabat, et cujus pater Lentulus (nam hoc erat nomen amico) jam antea bellis prioribus equitatui præfuerat, beneficium agere cupiebat.

EXCEPTION.

The exception to this third rule is, when the sentence is very long and complicated; when it is made up of so

many kindred and dependent clauses, that were they all to come between the principal verb and nominative case, the relation between that verb and its nominative might be obscured or lost.

When this happens, to avoid prolixity, the principal verb and nominative case must be brought together, either at the beginning of the sentence, or at the end; rather at the beginning; though sometimes the whole period may receive a peculiar force and energy from the principal verb and nominative case-being set last. However, in general, the principal verb and nominative case of a long sentence should be in the fore-front; and remember, that if the chief verb have any words immediately depending on it, as *cupiebat* above has *agere beneficium*, it will attract them, and they must all go together. Thus if in the foregoing example the sentence had been somewhat more extensive, the principal verb, its nominative case and immediate dependents would appear better in the beginning:—As,

Cæsar wished to do a kindness to his friend's son, who was then with the army in Spain, and whose father Lentulus (for so his friend was named) had in former wars with great zeal commanded the cavalry, and, at length worn out with war and wounds rather than old age, had died at Adrumetum in Africa. Cæsar beneficium agere cupiebat amici filio, qui tunc in Hispaniâ militabat, et ejusdem pater Lentulus (nam hoc erat nomen amico) bellis prioribus equitatui sedulè præfuerat; et tandem militiâ potius et vulneribus quàm ætate confectus, in Africâ apud Adrumetum vitâ functus fuerat.

Note.—It being said above, that a sentence may sometimes acquire an increased energy from the principal verb and its nominative being placed last; it may be useful here to exhibit an instance of it. There is a striking one in Seneca, *De Benef. l. 6, c. 31*, where that author speaks of the proud expedition of Xerxes, and the shameful rout he met with from a few Greeks.

Divina atque humana impellentem, et mutantem quicquid obstiterat trecenti stare jusserunt. Stratusque per totam passim Graciam Xerxes intellexit, quantum ab exercitu turba distaret.

This position of the nominative case and verb is then most proper, when any particular emphasis belongs to them, or something, whatever it be, that is extraordinary, and demands attention. Xerxes invaded Europe with fleets and armies so immense as to be almost innumerable. Yet thus omnipotent, as he fancied himself, he met with an unexpected obstacle at Thermopylae, where his march was stopped, not by numbers equal to his own, but by a little troop of three hundred Spartans, under their brave king Leonidas; which is a circumstance most remarkable: and therefore, in the passage above, this little troop, *trecenti*, and what they achieved, *stare jusserunt* are judiciously set in that part of the sentence, namely, at the cadence, which is ever apt to strike more forcibly on the mind; and to be retained longest, rebounding and abiding, as it were, on the ears of the audience.

Again, that this same Xerxes, the proudest, vainest mortal that ever lived, should be so brought to a right way of thinking, as to perceive the difference between a multitude and an army, is what in such a man one would hardly expect; and therefore in the same passage we find the second cadence to consist in *Xerxes intellexit*.

Farther, because it is truly so, that a multitude, an undisciplined mass of men, whether they be armed with Persian sabres or Gallic pikes, do not constitute, but are very inferior to, an army; and because this reflection may lead to prudent counsels, it is a circumstance that demands attention; and therefore the subject or nominative case and its verb being in this proposition, the words of most import are there placed where they will be most noticed, i. e. at the close; thus, *Quantum ab exercitu turba distaret*. The futility and inferiority of the rabble, by being propounded last, are likely to make the last impression, and the reflection therefore to be most attended to; for both in hearing and in reading, those ideas strike most which strike last, and those impressions are most sensibly felt, and the longest retained, which are last made. This is as natural in the human mind, as it is for most echoes to repeat not the rise but the fall of sounds, even that with which the air is last affected,

and with which only the ear is twice saluted, because it is that which is last and most strongly reverberated.

RULE 4.

“THE finite verb is commonly placed last in its own clause.”

Verbo sensum eludere (says Quintilian) *multo si compositio patiatur, optimum est : in verbis enim sermonis vis inest.*

Inst. 9, 4.

EXAMPLES.

1. Negandi causa avaro nunquam deficit.
2. Nimium altercando veritas amittitur.
3. Nil proprium ducas, quod mutarier potest.
4. Necessesse est, multos timeat, quem multi timent.

Though in fact the present rule is little else than what hath been already inculcated ; for if infinitives must come before finites, and oblique cases before the verbs which govern them, it is plain that finite verbs must come last ; yet this is properly made an express rule, that the learner may take due heed to the position of that word, which is truly defined to be the chief word in every sentence, and indeed on that very account to be generally placed last.

EXCEPTIONS.

1. To avoid an improper concurrence of vowels, or on any other account to gratify the ear, the finite verb may have another position than that to which this rule consigns it. So the mind be duly informed, we may always sooth the ear. And therefore, when Quintilian says that the verb should be last, if possible, he immediately adds, *at si id asperum erit, cedat hac ratio numeris ; ut sit apud summos Græcos Latinosque oratores frequentissimè.* And again, *ex loco transferuntur in locum (verba) ut jungantur, quo congruunt maximè.*

2. When the verb is a monosyllable, then it should not take the last place in a clause or sentence : for such

words spoil the cadence, making it sudden and abrupt ; which, unless occasion requires it to be so, should be carefully avoided. Whether the cadence should be soft and harmonious, or grave and serious, it must not be abrupt. Cicero was extremely nice and exact in forming the latter part of his periods, so choosing and planting his words, that his sentences might easily and gradually come to their close. For, as Quinctilian observes, though there should be harmony in the whole, yet that harmony is most needed, and the effect of it most evident, in the close : *Magis tamen et desideratur in clausulis et apparet* (numerus.)

RULE 5.

“**P**REPOSITIONS usually precede the cases governed by them.”

EXAMPLES.

Eo in urbem. Sub iudice lis est. Post fata quiescit.
Nunquam libertas gratior extat,
Quàm sub rege pio.

EXCEPTIONS.

This rule is contrary to the general maxim of placing the word governed before the word which governs it; yet the case itself is so far congruous to the general position, that there is no rule which has more exceptions than the present.

1. *Versus*, towards, is set after its case ; as *Londinum versus*, towards London.

2. *Tenus*, as far as, is set after its case, whether that case be an ablative or genitive ; as *Portâ tenus : aurium tenus*.

3. *Penes*, in the power of, may follow its case ; as *Omnia adsunt bona, quem penes est virtus. Plaut.*

4. *Usque*, even to, or as far as, whether with or without a concomitant particle, is elegantly set after its case ; as *Romam usque ; ad Romam usque ; trans Alpes usque ; ab Athenis usque.*

5. *Cum*, with, is commonly set after these words, *me, te, se, quô, quâ, quî, quibus, nobis* and *vobis*; as *mecum, tecum, &c.*

In short, there is hardly any preposition which may not be sometimes found after its case. Here follow a few instances more rare than the foregoing:

Tempora circum. Virg. Pocula circum. Lucret.

Quem contra. Cic. Populo coram. Suet.

Specula de montis. Virg. Montibus in nostris. Id.

Studia in contraria. Virg. Quercus inter et ilices. Hor.

Corpore pro Nymphæ. Ov. Me sine. Virg.

Vitis nemo sine nascitur. Hor. Massâ latuere sub ipsâ. Ov.

Fluctus subter labere Sicanos. Virg. Membra super. Luc.

Scopulum super. Phæd. Hæc super imposuit. Ov.

Quos ultra citra que. Hor. Mortem aliquid ultra est? Sen.

These liberties, used both by prose writers and poets, the learner may adopt, to assist metre in verse, and at all times for euphony, or emphasis.

RULE 6. *First Concord.*

“THE finite verb is usually placed after its nominative case, sometimes at the distance of many words.”

Though we have seen this very fully exemplified in former rules, yet this position of the verb with respect to its nominative case, or rather the position of the nominative case itself, has not been yet distinctly attended to: and they who instruct children, know the danger of leaving any thing to be gathered by inference, however obvious. It is necessary moreover to propose this rule, as it affords an opportunity of looking into its exceptions, which are important.

This rule, in other words, is, *The nominative case is commonly set before its verb.*

EXAMPLES.

1. *Mors omnibus est communis. Cic.*

2. *Sylla omnes suos divitiis explevit.*

3. *Amor misceri cum timore non potest.*

EXCEPTIONS.

1. In very short sentences the nominative case is frequently set after the verb; as, "Quare, patres conscripti, *secedant improbi.*" *Cic.* "*Occisus est cum liberis Marcus Fulvius, consularis.*" *Id.* "*Crescit in dies singulos hostium numerus.*" *Id.* "*At sedebantur multi.*" *Id.*

2. And in longer sentences, to improve the cadence, the nominative may follow the verb; obliques and infinitives, if there be any, being still placed foremost, according to rules 1, 2; as,

"Quousque tandem abutere, Catilina, patientiâ nostrâ? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrænata *jactabit audacia?*" *Cic.*

Read the nominative *audacia* here before *jactabit*, the cadence will be ruined, and the ear will immediately determine that it is very properly placed after; whereas, if you read *furor*, the other nominative after *eludet*, the ear will be no less offended there. This shews, that on such occasions the ear is to be consulted, and that the proper place of the nominative is before the verb, unless harmony require it to be after, perspicuity at the same time allowing it to be so.

3. Because, as we have been already advised, the cadence is that part of the period which makes most impression on the mind; and because sentences, as well as discourses, if well constructed, will ever grow more emphatic as they advance, according to that of Quintilian, *Augeri enim debent sententiæ et insurgere*: for these reasons, if in the nominative case there be any thing that should strike most, and draw much attention, the cadence of course is the place for that word to appear in; as,

"*Aderat janitor carceres, carnifex prætoris, mors terrorque sociorum et civium Romanorum, licitor Sestius.*"

Cic. in Ver.

Whoever, says Mons. Rollin in his Belles Lettres, speaking of this passage, whoever should put *licitor Sestius* in the beginning, would spoil the period. The dreadful apparatus of this executioner, this *carnifex*, as Cicero re-

peatedly styles him in his pleadings against Verres, should go before him.

“Quid putem? Contempumne me? Non video, nec in vita, nec in gratiâ, nec in rebus gestis, nec in hac meâ mediocritate ingenii, quid despicere, possit *Antonius*.”

Cic. Philip. 2.

Cicero meant, that, of all the people in the world, the last was Antony, to whom, on any score of merit, he should expect to be an object of contempt. He has clearly shewn his meaning, by placing *Antonius* in the cadence; and by the same position of that word he has fully expressed his own contempt of Antony.

“*Hastâ posita pro æde Jovis Statoris bona Cnæi Pompeii*: (misericordiam me! consumptis enim lacrymis, tamen infixus animo hæret dolor!) bona inquam, Cnæi Pompeii Magni voci acerbissimæ subiecta præconis.” *Cic. Philip. 2.*

Cicero upbraids Antony with the cruel and shameful manner in which he had insulted Pompey the Great, the champion of Roman liberty, and more than once the saviour of the state. Antony had confiscated the goods of that illustrious Roman, and had even exposed them to sale at public auction. Now it was not the auction, (*hastâ posita*) nor the place where the auction was holden, (*pro æde Jovis Statoris*) but the *bona Cnæi Pompeii*, it being Pompey's goods that were so dishonoured; this was the circumstance by which Cicero would inflame the senate with indignation against his adversary; and therefore, with great judgment, this nominative and its adjuncts (*bona Cnæi Pompeii*) conclude the first sentence.

In that charming parenthesis, again, how admirably does the nominative *dolor* strike the last blow, that it might thereby be *infixus*, enstamped and rooted, as in the speaker's own mind, so also in the breast of his audience! And surely, if there be any thing in the position of words, *dolor* is most critically planted here, whether the orator had in view to kindle the like passion in the bosoms of the conscript fathers, or to testify his own fixed resentment at such indign usage of Pompey; and that, though he did not weep indeed, his tears being all exhausted, there still remained in his mind that which was inextricable, and which would gore him to the last—indignant grief.

But in the cadence, at the close of the whole passage, we find *præconis*, not *bona Cnæi*, &c. and that with peculiar propriety. The dignity of the personage here spoken of had been already sufficiently attended to. Pompey once critically named, and every thing being gained that could be from the respect which the senate entertained for that character, (here, however, and not before, most seasonably amplified by the style and epithet of *Magni*) it was the artful management of Cicero to give most force now to that aggravating term *præconis*, the common crier, the instrument of Antony in profaning Pompey's honour.

“*Stat sua cuique dies.*” *Virg.*

More than the measure of the verse, the natural importance of this nominative *dies* here, that fatal day, is happily accorded to by its being there placed, where it must needs make the last and most sensible impression on the reflecting mind. Transpose these words, thus,

Cuique dies sua stat.

Here is no false quantity, but the verse much deformed; because *dies* is spoiled of its dignity by that too speedy transition which must now be made to the words that follow. So much in writing may be lost or won by the position of a single word; and so much may be effected by a well-judged cadence. *Sæpe tamen est vehemens aliquis sensus in verbo; quod si in mediâ parte sententiæ latet, transiri intentione, et obscurari circumjacentibus solet: in clausulâ positum assignatur auditori et infigitur.* *Quint.*

4. The nominative case is properly set after its verb, when it (the nom.) is the antecedent to a relative that cannot well come before that verb, nor yet by the intervention of other words be separated from its antecedent: As, in Cicero,

“*Lucius Rubrius Cassinas fecit hæredem. Et quidem vide, quàm te amavit is, qui albus atervè fueris ignorans, fratris filium præterit!*”

This is a sarcasm of Cicero against Antony, who had boasted of his having been named as heir in more wills than Cicero ever was. Cicero allows this; but accounts for it. He insinuates, that Antony had forged many of the wills, in which he had been so greatly favoured.

Lucius Rubrius of Cassinum, says he, made you his heir, in preference to his own nephew; a strange instance of affection, this in one who knew nothing of you! In this passage *is*, the nominative to *amavit*, is the antecedent, and *qui* the relative: *Is* is the pretended testator, *qui albus atervè*, &c. the circumstance by which it should seem that he was only a pretended testator, that is, the antecedent. *Is*, to whom Antony became heir, and the relative *qui*, to whom Antony was never known, denote the same man. Of course, the inconsistency, which Cicero alludes to, is strengthened and made more flagrant by those two members of the period, *is*, *qui*, being thus united; but united they could not be, if the nominative *is* were placed before *amavit*; for if it were so placed, the relative *qui* could not accompany it without entirely mutilating and dismembering the whole texture of the sentence.

From all that has been said under this rule, there are three inferences to be drawn:

1. That a judicious position of words mightily conduces to the strength and beauty of a discourse: hence the importance of these rules.

2. That special care should be had to form an easy, flowing and harmonious cadence. *V. infra R. 15.*

3. That into the cadence should be thrown (so it be done with perspicuity and order) not only a nominative case, but any other word, which, being of extraordinary import, may by that position be set off to advantage, and obtain its due weight. Thus Cicero, in the example above, gave great strength to *præconis* by setting it in the cadence, whereas in its natural place before *voci acerbissimæ* that word would have been lost almost in insignificance. And thus, when Quinctilian in his chapter *de Compositione*, speaking of the cadence, would give an instance of a very fine one, he chose one from Cicero's second Philippic, consisting of the adverb *postridie*.—"Quale est illud Ciceronis; *Ut tibi necesse esset in conspectu Populi Romani vomere postridie*. Transfer hoc ultimum, minus valebit. Nam totius ductus hic est quasi mucro: ut per se sædæ vomendi necessitati (jam nihil ultra expectantibus) hanc quoque adjiceret deformitatem, ut ci-

bus teneri non posset *postridie*. To vomit after wine betrays intemperance : but to retch and disgorge *postridie*, *the day after*, shews the excess of the day preceding to have been indecent indeed : hence the importance of *postridie* in this passage ; and the reason of its appearing in the cadence, there nicely planted to badge Antony with the deformed and bestial character of a drunkard.

RULE 7.

“THE adjective or participle is commonly placed after the substantive with which it agrees.”

EXAMPLES.

1. “Ab eo ordiri volui maximè, quod et *etati tue* esset aptissimum, et *auctoritati meae*.” Cic.
2. “*Rebus presentibus* adjungit atque annectit futuras.” Id.
3. “*Vitæ cûrsûm* videt, ad eamque degendam præparat *res necessarias*.” Id.
4. “*Generi animantium omni* est a naturâ tributum, ut se, vitam, corpusque tueatur.” Id.
5. “*Ambitio major* : *vita tristior*.” Id.

EXCEPTIONS.

1. To avoid a disagreeable concurrence of vowels, there may be frequent occasion to set the adjective before its substantive : as, “*Innuba puella* ; — *hæ disciplinæ*.” See other instances under the following exception.

2. In Cicero the adjective often precedes the substantive when the latter consists of more syllables than the former, especially if the adjective be a very short word, and the substantive a long one ; as, “*Hæ disciplinæ* igitur ; *hæc animal* ; *magnæ dissimilitudines* ; *ulla officii præcepta* ; propria est *ea præceptio* Stoicorum ; sequemur *hoc* quidem tempore, et *hæc* in questione potissimum Stoicos ; in eo studio ætatem consumpsi.” Cic.

Unless there are manifest reasons for the contrary, longer words should generally be placed after those that

are shorter; for when polysyllables are succeeded by short words, especially by monosyllables, the language is deformed and trunkless. The basis of a period is its cadence. *Clausula est sedes orationis*, says Quintilian; and as a wise builder will be careful to give much strength to the ground-work, so good composition requires that long words do in general, as by their own weight, incline towards the cadence, which is then made more gradual; the period throughout is strengthened; and by such periods the whole discourse becomes nervous and sedate.

3. When the substantive, with which the adjective agrees, has a genitive case depending on it, the adjective is better placed first, and the genitive next, the substantive, on which the genitive depends, being set last of the three; as, "His ergo *sanctissimis reipublicæ vocibus* pauca respondebo." Cic. "Nulla enim *vitæ pars*." Id. "Illud forense dicendi, hoc quietum disputandi genus." Id. "Ullius officii præcepta." Id.

4. When the substantive, with which the adjective agrees, is itself a genitive case governed of another substantive; then also the adjective may be first of the three, and the genitive, according to R. 2, before the substantive which governs it; as, "*Omnium Gallorum copiæ*." "Ut par sis in *utriusque orationis facultate*." Cic.

5. Sometimes the adjective is set before the substantive for no other reason than only to gratify the ear: *Bonus puer. Celer equus. Magnum studium. Summum bonum.*

We must not think scorn of the ear's judgment, to which our master, Quintilian, makes great concessions. *Optimè autem de illa [compositione] judicant aures; quæ et plena sentiunt, et parùm expleta desiderant, et fragoris offenduntur, et lenibus mulcentur, et contortis excitantur, et stabilia probant, clauda deprehendunt, redundantia et nimia fastidiunt.* Instit. 9, 4. Nay, the ear, he says, is so general, so nice a judge, that even illiterate persons thereby are charmed with a good composition, though they cannot, like the scholar, account for the pleasure they receive, nor give the reason why. *Ideoque docti rationem componendi intelligunt, etiam indocti voluptatem.* Ibid. By all means therefore let

the learner consult his ear, repeating to himself again and again the same words in divers positions, always however within the prescript of rules; and by degrees use will enable him to ascertain the right position, *quoad numerum*.

RULE 8.

“THE relative is commonly placed *after* the antecedent with which it agrees.”

EXAMPLES.

1. “Cognosces ex iis *literis*, *quas* liberto tuo dedi.” *Cic.*
2. Male secum agit *ager*, medicum *qui* hæredem facit.

EXCEPTIONS.

1. Mons. Lancelot, in his *New Method*, &c. well observes, that the relative *qui*, &c. should generally be considered as between two cases of the same substantive; and then by the third concord it agrees with the foregoing substantive, as the true antecedent, in gender, number and person; by the second concord, with the following substantive, in case, gender and number. These two substantives are sometimes actually expressed, both the one and the other; as, “*Bellum tantum, quo bello omnes premebantur, Pompeius confecit.*” *Cic.* “*Ultra eum locum, quo in loco Germani confederant.*” *Cæs.* “*Di-em instare, quo die frumentum militibus metiri oporteret.*” *Id.* Cæsar, a most exact writer, was fond of this phrase; and it should always be adopted, when without it there may be any danger of ambiguity, as the following instance will shew; “*Leodamantem, Cleophili discipulum, qui Cleophilus, &c.*” *Apul.* If *Cleophilus* had not been repeated, *qui* might erroneously be referred to *Leodamantem*, instead of the true antecedent *Cleophili*. Thus much it was necessary to premise for a right understanding of what follows.

Of these two cases, between which the relative is said to stand, that which follows the relative is usually omitted, the other, the true antecedent, is more commonly expressed, and from hence arises the present rule.

But it happens sometimes, and elegantly, that the true antecedent is omitted, and the following case expressed, which, though in fact no exception to the rule, yet appears to be so, and must be attended to accordingly.—Here are instances of this apparent, though no real, exception :

1. “ *Nemini credo, qui dives blanditur pauperi.*”

The full expression would be, *Nemini diviti credo, qui dives, &c.*

2. “ *Populo ut placerent, quas fecisset fabulas.*” *Ter.*
Populo ut illæ fabulæ placerent, quas fecisset fabulas.

3. “ *Illi, scripta quibus comœdia prisca viris est.*”

Hor.

Illi viri, scripta quibus comœdia prisca viris est.

4. “ *Atque alii, quorum comœdia prisca virorum est.*”
Atque alii viri, quorum, &c. virorum, est. [*Id.*

5. *Cujus odorem olei nequeas perferre---*

.....

Cornu ipse bilibri

Caulibus instillat. *Id.*

Ipse cornu bilibri instillat caulibus oleum, cujus olei, &c.

The learner now perceives in what manner the antecedent may seem to be placed after the relative ; the antecedent, in truth, being understood, and the other case, which is commonly omitted, being in such phrases expressed.

But this other case, this second substantive, which usually follows the relative, may be placed, as by the poets it often is, before the relative, the true antecedent being still understood ; as,

1. *Urbem quam statuo, vestra est.* *Virg.*

Here *urbem* is evidently the subjunctive noun, else it would not be in the acc. case, the full sentence being, *Hæc urbs, quam urbem statuo, vestra est.*

2. *Eunuchum quem dedisti nobis, quas turbas dedit ?*

Iste eunuchus, quem eunuchum, &c. [*Ter.*

3. *Naucreatem quem convenire volui, in navi non erat.*

[*Plaut.*

Naucrates, quem Naucratem, &c.

Thus explained, many passages in the Latin authors will be as easy as they are elegant; while, for want of this obvious resolution, they have been thought very difficult, as particularly that of Plautus above has perplexed many commentators.

2. A real exception. The relative may be placed before its antecedent, when for any sufficient reason it cannot be set *immediately* after it, and then no where after it, much less a great distance after it, without ambiguity. See this illustrated, under the next rule, in the example, "*Hæc qui faciat, &c.*"

RULE 9.

"THE relative is placed as near to the antecedent as possible."

EXAMPLES.

1. The reason of this rule is, that the connection between the relative and antecedent (the clue many times of the whole period) may be kept as clear and as free from obscurity as possible. According to this rule, many words must not stand betwixt the relative and antecedent; for by such a separation the ligature or tie of these two important members of the period may be weakened, perhaps destroyed; nor may we place between them any word at all, which from such a position may be mistaken for the antecedent.

"Non ego *cum cum* summis viris comparo, sed similitimum *Deo* judico, hæc *qui* faciat."

Here *cum* is the antecedent to *qui*, but that does not appear so distinctly as it ought, not only because there are very improperly two personal verbs, two whole sentences, between this relative and its antecedent; but also because, as *qui* now stands, *Deo* may be erroneously taken for the antecedent, and no unmeaning sentence be made of it. Therefore Cicero, whose words these are, did not so arrange them. But, unwilling by the interposition of

hæc qui faciat, where the relative lies, to separate *eum*, which is the antecedent, from those terms of honour, *cum summis viris comparo, sed simillimum Deo judico*, with which Julius Cæsar, the person meant by *eum*, was to be complimented, and at the same time cautious to avoid that ambiguity with which the above condemned position of *qui* would be attended, he marshalled his words after this manner ;

“ *Hæc qui faciat, non ego eum cum summis viris comparo, sed simillimum Deo judico.* ”

The natural position of the relative is after the antecedent, certainly. But here a political reason excluding *qui* from the place next after *eum*, there remained but this alternative, viz. to place *qui* still after its antecedent, but at such a distance as to create an ambiguity ; or else to set it before its antecedent, bringing it as near as possible that way, contrary to the usual form indeed, but without risking the sense. Cicero preferred the latter ; teaching us, that perspicuity in language is of so much importance, that fashion, even rules themselves, however elegant and useful on general occasions, must yield, when a too scrupulous observance of them would counteract or obscure the meaning of a discourse.

2. “ *Mea quidem sententia, paci semper est consulendum.* ”

This sentence has in it no relative, and might, for ought the present rule has to do with it, be indifferently expressed as it is, or,

Paci mea quidem sententia semper est consulendum.

Or,

Mea quidem sententia semper est consulendum paci.

Or,

Semper est consulendum paci mea quidem sententia.

Here for *paci* you have the choice of four positions : it may be either the first word, or the last ; or it may be set between *sententia* and *semper*, or between *consulendum* and *mea*. But should *paci* be an antecedent to a relative, the position will be no longer arbitrary ; but after *paci*, wherever it be placed, and as soon after as possible, must come the relative and its adjunct. Accordingly, Cicero wrote thus,

“ *Meâ quidem sententiâ, paci, quæ nihil habitura sit insidiarum, semper est consulendum.*”

Now *paci* the antecedent, and *quæ* the relative, are hand in hand, as they ought to be; and the relation between them is evident. But suppose it had been thus,

“ *Paci, meâ quidem sententiâ, quæ nihil habitura sit insidiarum, semper est consulendum.*” Or,

“ *Paci semper est consulendum, meâ quidem sententiâ, quæ nihil habitura sit insidiarum.*” Or,

“ *Meâ quidem sententiâ, quæ nihil habitura sit insidiarum, paci semper est consulendum.*”

In each of these three positions, *sententiâ* assumes the appearance of, and may be taken for, the antecedent, as well as *paci*. Hence the necessity of the rule; and the impropriety of placing between the antecedent and the relative many words, or even a single word, that may bear the appearance of the former.

To this rule there is no exception. For, as it is not said, that the relative shall always follow the antecedent; but that it should be as near to it as possible, and this with a view to perspicuity; I know not on what occasion the contrary may be requisite, other than to perplex one's language, and the mind of him to whom the discourse is made: but this, whether it be adopted in the pulpit, by the historian, in the senate-house, or at the bar, is the trick of folly, the subterfuge of a knave in a bad cause.

MISCELLANEOUS RULES.

RULE 10. *Adverbs.*

“ **A**DVERBS are placed before, rather than after, the words to which they belong.”

EXAMPLE.

“ *Hoc tantum bellum, tam turpe, tam vetus, tam latè divisum atque duplicem, quis unquam arbitraretur, aut ab*

omnibus imperatoribus uno anno, aut omnibus annis ab uno imperatore confici posse." *Cic.*

Observe in this example, how *tam* is placed, not after, but before, *turpe*, and then again before *vetus*, and again *tam* before *latè*, and also *tam latè* before *divisum*, and *unquam* before *arbitraretur*; each before the word it modifies.

EXCEPTION.

When a particular emphasis lies on the adverb, and the idea which it is designed to raise is very important, it may then possibly be placed rather after than before the word to which it is attached, according to what has been before inculcated, under the exceptions to the sixth rule, of placing those words last, or near to the cadence, by which words it is intended that the person addressed shall be most affected. There also we meet with that admirable instance of this exception, taken from Cicero, and so much commended by Quintilian; viz.

"Ut tibi necesse esset in conspectu Populi Romani *vomere postridie*."

The great importance of this adverb *postridie* has been already explained; it is therefore sufficient to repeat here, that because of its importance it is placed after the verb *vomere*.

"Libertasque recurrentes accepta per annos

"*Lusit amabiliter* : donec jam sævus, &c." *Hor.*

The position of *amabiliter* after *lusit* is fortunately contrived to set off the innocent and pleasant raillery of the old rustic bards in their convivial amusements, and greatly strengthens the antithesis between that harmless festivity and the insolent affectation of wit, of which Horace complains, and which in time was carried to such an indecent height of licentiousness and rancour, that A. U. C. 302, it was made a capital offence to sing or compose any defamatory verses.

RULE II. *Adverbs.*

"**A**DVERBS are in general placed immediately before the words to which they belong; no extraneous words coming between."

EXAMPLES.

"Hoc tantum bellum, *tam turpe, tam vetus, tam latè divisum* atque dispersum, quis *unquam* arbitraretur, &c." Cic.

The adverbs *tam, tam, tam latè*, and *unquam*, come not only before, but immediately before, the words modified by them.

EXCEPTION.

When the word, to which the adverb belongs, has another word or words depending on it, such other words are not extraneous, and ought to come next before the word which governs them, the adverb being placed first of all.

Quæ civitas antea unquam fuit, non dico Atheniensem, quæ *satis latè quondam* mare tenuisse dicitur; non Carthaginiensem, qui *permultum* classe maritimisque rebus *valuerunt*; non Rhodiorum, quorum usque ad nostram memoriam disciplina navalis et gloria remansit: quæ civitas *antea unquam* tam tenuis, quæ tam parva infatula fuit, quæ non portus suos et agros, et aliquam partem regionis atque oræ maritimæ per se ipsa defenderet?" Cic.

Here both the rule and the exception are exemplified several times: Let us observe how.

Antea and *unquam* belong to *fuit*, and are set immediately before it, there being no words depending on *fuit* to intervene. On the like account *non* is set immediately before *dico*.

The adverbs *satis, latè, quondam*, are all attached to the verb *tenuisse*, and come before it, but not immediately before, because of *mare*, which, being governed of *tenuisse*, must therefore come between. So *permultum* is set before *valuerunt*, but not immediately before it, because of *classe maritimisque rebus*; which words being governed by *valuerunt* must themselves have the immediate precedence. *Antea unquam*, farther on, belong to *fuit*, and are placed before it, but not immediately before, because that position belongs to *tam tenuis, &c.* which words depend on *fuit*, and therefore claim the immediate precedence.

Tam comes immediately before *tenuis*, to which it belongs, and again *tam* immediately before *parva*, because there are no words depending on *tenuis* and *parva* to intervene.

In the latter part of this example (*quæ non portus, &c.*) the adverb *non* belongs to the verb *defenderet*, and is accordingly placed before it, but not immediately before it; there are fourteen words between; which words being all governed of, or strictly connected with, *defenderet*, must come nearer to it than a less important particle; and therefore, according to the exception, that particle, the adverb *non*, must stand at a greater distance.

From this position of *non* with *defenderet*, see the importance of the tenth rule, which requires that adverbs be placed before the words they modify, rather than after. Rather than violate that rule, by putting an adverb after the word to which it belongs; and at the same time to abide by what the exception to this eleventh rule directs, Cicero would put *non* before *defenderet*, though at the distance of fourteen words. So delicate, so scrupulous, is the genius of the Latin tongue.

RULE 12.

“*IGITUR*, *autem*, *enim*, *etiam*, are very seldom placed first in a clause or sentence. The enclitics *que*, *ne*, *ut*, are never placed first.”

EXAMPLES.

Igitur.

1. “*Quod igitur in causa quærendum est, &c.*” *Cic.*

2. “*Nec promissa igitur servanda sunt ea, quæ sunt iis, quibus promiseris, inutilia.*” *Id.*

Sallust frequently sets *igitur* first in a sentence, as, “*Igitur confirmato animo, &c.*” But in this he is not to be imitated, *igitur* being very seldom so placed by other writers. Pareus, in his *Lexicon Criticum*, says of this particle, *Eleganter in mediâ oratione collocatur.*

Autem.

The same Pareus says of *autem*, *Venustè collocatur in media sententia* ; and cites this instance from Terence, "Quid tu *autem*, asine, hic auscultas?"

Enim.

"Neque *enim* eos solos, &c." *Cic.*

Enim *post duas dictiones sæpe collocatur*, says Pareus, and produces these examples from Cicero ; "Mihi ante *enim*." "Drusia cupit *enim* vendere." *Inanimum est enim, &c.*"

Etiā.

1. "Nondum *etiā* dixi, quæ volui." *Ter.*

2. "At juvenis nihil *etiā* sequius suspicatus." *Apul.*

Que.

"Alcandrum~~que~~, Halium~~que~~, Noëmonaque, Pritanin~~que~~." *Qu.*

Ne.

This is not *ne* the negative for *non*, *neu*, *neudum*, &c. but the enclitic for *nonne* ? *an* ? *utrum* ? &c. an interrogative, and generally an affirmative.

1. *Daturnè* illa Pamphilo hodie nuptum ? *Ter.*

2. Adeon' me ignavum putas ? *Id.* *Adeon'* for *adeone*.

3. *Justitiæne* prius miror, belline laborum ? *Virg.*

Ve.

Si quis in adversum rapiat casus~~ve~~, Deus~~ve~~. *Id.*

Thus *que*, *ne*, *ve*, are always attached to a preceding word, as if a part of the same, and are even uttered as such ; as, *Deusve*, not *Deus ve*.

RULE 13.

"**TAMEN** is very often and elegantly placed after the first, second or third word of the clause in which it stands."

Tamen eleganter in fine sententiæ collocatur. *Pareus.*

EXAMPLES.

1. Incipiam *tamen*. *Tibull.*

2. Tu moriere *tamen*. *Propert.*

3. Tu, si tuis blanditiis *tamen*. *Cic.*

EXCEPTION?

Tamen more frequently occurs first in a sentence than *igitur*, *autem*, *enim* and *etiam* do; for which reason it is here spoken of apart. And indeed, though its usual position is as the rule says, yet, when the clause, of which *tamen* is a member, is preceded by some weighty circumstance, and does itself also advance something as weighty, something, which, by being equally true, equally important, &c. may countervail the other; in short, when *tamen* is used to aver any thing very strongly, *cum asseveret valde*, then it acquires a peculiar force by being set first, so exciting and arresting the attention to what follows. Of this here are three examples from Cicero.

1. "Famet si mihi nihil fuit optatius, quam ut primum abs te ipso, deinde a cæteris omnibus, quam gratissimus erga te esse cognoscerer; *tamen* afficior summo dolore, ejusmodi tempora post tuam profectiorem consecuta esse, ut et meam, et cæterorum erga te fidem et benevolentiam absens experire." *Cic. Ep. ad famil. 1, 5.*

2. "Nam etsi minore in re violatur tua dignitas, quam mea salus afflicta sit; *tamen* est tanta similitudo, ut sperem te mihi ignoscere, si ea non timuerim, quæ ne tu quidem unquam timenda duxisti." *Ep. ad famil. 1, 6.*

3. "Quod me quodammodo molli brachio de Pompeii familiaritate objurgas: noli ita existimes, me mei præsidii causâ cum illo junctum esse, &c.—sed ut ille esset melior, et aliquid de populari levitate deponeret; quem, &c.—Quid, si etiam Cæsarem, cujus nunc venti valde sunt secundi, reddo meliorem? Quinetiam, si mihi nemo invideret; si omnes, ut erat æquum, faverent; *tamen* non minus esset probanda medicina, quæ sanaret vitiosas partes reipublicæ, quam quæ excicaret." *Ep. ad Att. 2, 1.*

RULE 14.

"CONNECTED words should go together; that is, they may not be separated from each other by

words that are extraneous, and have no relation to them."

There is nothing in this rule contrary to what has been advanced in foregoing ones ; where, especially under the third, fourth, and sixth, it appeared, that words immediately connected, as the verb and nominative case, the word governed and that which governs it, &c. may be separated from each other so far as to admit whole clauses between them ; for these words thus interposed are every one of them connected with one another, and with those between which they lie ; so that if we examine the longest well-written period, it will be found that, in the express terms of this rule, connected words go together, having not one extraneous word between them.

The intent of this rule is, to set a guard against that inartificial mixture and rude jumble of words, which boys are apt to fall into from a laudable ambition of writing freely. They find, that in the Latin tongue words are seldom confined to the natural order, and therefore they set about a new one ; but, unacquainted with the laws of composition, they have no method ; and having no method, they have recourse to conjecture, their prime counsellor, or to chance, the general one, for the manner in which they are to write. Hence what is thus written is like a mass of any other things, which chance might throw together, *fragosa et interrupta oratio*, as Quintilian would call it, composed of words gathered well enough from the dictionary, and in which there may not be what is commonly called false Latin, but in the contexture so confused and desultory, that the natural order would be ten times better.

But for all this, the learner is still to quit the natural order, in which the beauties of the Roman tongue can seldom be displayed. Only let him know the bounds which he may not pass. Let him always bear in mind this general caution, that though words which are connected may not be always contiguous, yet neither does good composition allow them to be separated from each other by words which *among them* have neither relation nor significancy, and therefore ought to have no place.

EXAMPLES.

The position of *scribam* is unfortunate and faulty in this expression of Horace ;

“ *Quisquis erit vitæ, scribam, color.*” *Sat.* 2, 1.

Scribam forms no parenthesis here ; nor has it any connection either by government or concord with either of the words between which it stands : between them therefore it should have no place, any more than between *quisquis* and *erit*. In the accuracy of good language its place is after *color* ; or, if the whole context would admit of it, before *quisquis*. Thus again, in the same satire, *judice* is out of its place in

————— “ *Sed bona si quis*

“ *Judice condiderit, laudatur Cæsare.*”

It should stand in the clause with *laudatur*, no doubt.

Ninus enlarged his empire as far as the borders of Lybia.

“ *Ninus Lybiæ protulit imperium usque ad terminos.*”

Here the Latin is improperly expressed. *Lybiæ* has no sort of connection with either of the words between which it stands, nor with any other word to them related : so that *Lybiæ* there is perfectly extraneous, and demands another position. To know its proper place, consider where its affinity lies. It is a genitive case, governed of *terminos* ; therefore near *terminos* it must stand, at least so near as to shew the connection ; thus,

Ninus protulit imperium usque ad terminos Lybiæ. Or,

Ninus usque ad terminos Lybiæ imperium protulit. Or,

Usque ad terminos Lybiæ Ninus imperium protulit. Or,

Ninus ad Lybiæ usque terminos protulit imperium.

Now what has been said of *Lybiæ*, between *Ninus* and *protulit*, would be true of *usque*, and of *ad*, and of *terminos*, in that position, but not of *imperium*, because *imperium* would not be extraneous there, being connected with one of those words, namely, *protulit* : nor even against *Lybiæ* in that position would this objection lie, if *Lybiæ* had been governed of *imperium* instead of *terminos* ; for then it would be *Ninus enlarged the empire of Lybia*, and the circumstances of position would change with the sense.

But these irregularities are less likely to happen in short sentences than in those of two or more clauses ;

where, from a neglect of punctuation, boys frequently set in one clause words which ought to be in another. By one word thus misplaced, two clauses at least are spoiled, one overcharged, the other mutilated. Let us see this exemplified.

Of all connexions, none is more excellent, none more strong, than when good men, alike in manners, are attached to each other.

Omnium societatum nulla præstantior est nulla quàm firmitior cum viri moribus boni similes sunt familiaritate conjuncti.

Suppose a school-boy, unacquainted with the present rule, to produce this as an evening exercise, without any punctuation, and the order of words so broken as to be almost unintelligible.

In this exercise there is a great perplexity, and it arises entirely from the false position of only two words, *quàm* and *boni* : *quàm* is put in the second clause, whereas it ought to be in the third ; and *boni*, which belongs likewise to the third clause, is set in the fourth. We will reduce this instance into proper order.

Omnium societatum nulla præstantior est, nulla firmitior, quàm cum viri boni, moribus similes, sunt familiaritate conjuncti.

If we inquire into the use of *quàm* and *boni*, we shall know, that they are now in their right position.

Quàm, *than*, is a comparative conjunction, and can be of no use, but where it serves to couple the two members of a sentence, between which a comparison is made.—The comparison here is between the friendship of good men and that of others, that is, between *omnium s. n. p. e. n. firmitior* on one hand, and *cum viri boni, &c.* on the other ; here therefore between *firmitior* and *cum*, and here only, is *quàm* to do its office.

In like manner the adjective *boni* can have no place in the fourth clause, where it has no connexion. It agrees with the substantive *viri* in the third clause, and there it must be.

Quintilian, in his chapter *de Compositione*, frequently complains of this incondite language. He says, of all orders the natural is the best, when the words will so follow one another, and run into a good cadence ; and greatly condemns those breaches and improper trans-

positions by which the discourse is mutilated, and the sense lost; and against which this present rule is designed to be a bar, as it effectually will be, if the learner will be mindful of it, and pay due attention to the different points of punctuation, especially those within the period.

RULE 15.

“THE cadence, or concluding part of a clause or sentence, should very seldom consist of monosyllables.”

EXAMPLES.

Cicero, which is as much as to say, the whole school of Roman eloquence, removed monosyllables as far back as could be from the cadence; in general, I mean, and as far back as the use and import of such words would allow. To see this rule exemplified; it might be enough to inspect any classic page; yet here are a few instances of the manner in which Cicero used to repel monosyllables from the cadence, merely as being words of that description:

1. “Sed si *vis* manifestæ audaciæ, si impendens,” &c. — *Sed* and *si* naturally come foremost here, and are therefore no examples of the rule: but *vis* stands before *manifestæ* as being a word of one syllable; else, by R. 2, it would probably have had its place after *audaciæ*.

2. “His lachrymis non movetur Milo; *est* quodam incredibili robore animi: exilium ibi esse putat, ubi virtuti *non sit* locus: — *sit* hic eâ mente,” &c.

We have already seen with what propriety oblique cases come foremost, and finite verbs last, in a sentence; but here the position is quite contrary, because the verbs chance to be monosyllables.

3. “Nec tam sum demens.”

4. “Non est humano consilio.”

5. “Stet hæc urbs præclara.”

6. “Centesima lux est hæc ab interitu Publii Clodii.”

How studiously in the sixth example are the three monosyllables *lux est hæc*, like small fragments of a rock not fit for corner stones, immured, as it were, in the midst of the period !

7. "Nullius tantum *est* flumen ingenii."

8. "Quorum facinus *est* commune, cur non *sit* eorum præda communis?"

9. "Quibus ego ducibus in hanc spem sententiamque *sum* ingressus."

10. "At vero hujus gloriæ, C. Cæsar, quam *es* paulo ante adeptus."

11. "Et quidquid *est* prospere gestum."

12. "O præclarum illam eloquentiam tuam, cum *es* nudus concionatus!"

In forming verbs of passive terminations in Latin, the auxiliary, when used, is commonly placed after the participial, to which it is attached, as, *amatus essim, auditi erant* : but here, in the four last examples, Cicero would have the auxiliary come first, that the polysyllable might incline, as much as might be, to the cadence, and the monosyllable recede. In this manner must we generally dispose of other auxiliaries of this sort, *sunt, sim, sis, &c.* setting them before their correspondent participials, perhaps at the distance of two or three words; as, "*es paulo ante adeptus*," in Cicero.

But why should this be ?

The cadence, we have often observed, is the most important part of all the period, and, to give it due weight, care must be had to make it soft, gradual and easy, so that the person addressed may have time to con it over, even while he hears it. But this can never be while the sense is pent up, or rather rapt away, in terms that may be uttered in an instant, by a single effort of the voice, as monosyllables are. The gradatory and gently-expiring sounds of the organ are much more affecting, and delightful to be heard, than explosions of gun-powder ; which latter one may hear, but cannot listen to ; which do not charm, but shock, more even than the solemn majesty of thunder ; and which will scorch indeed those that are near, but diffuse no glowing kindly heat. Such in language is the difference between

a flowing cadence, and that which is violent and hasty. To the former, one may listen, as well as hear it: by courting the ear, it captivates the mind: the sense is nourished up by a due supply of fuel; and the ideas, thus conveyed, kindling as they go, do more easily insinuate themselves into the understanding. But by the latter, something more being looked for, the expectation is mocked, whereas it ought to be gratified: with an affectation of vehemence, it possesses no energy; because the sense is compressed and mutilated, by being forced into too narrow a compass, by being bound up and shackled in that part of the period, in which, beyond every other part, it ought to have least restriction, and to come forth in fulness of expression.

Words, beautifully styled by Homer, "winged words," are the vehicles of thought: if they are weak, if they are not well fledged, the sense is either lost in carriage, or but partially conveyed. Hence, when the cadence, composed of short words, is too precipitate; when the period breaks suddenly away, and snaps, as it were, in a moment; then the sense is not brought thoroughly home, but falls, *in vestibulo*, at the threshold, and, having swooned there, it has no strength to reach the interior apartments, the recesses of the mind.

Longinus, *sect.* 41, says, that short and precipitate measures do more than any thing debase the sublime; that their cadence is forever the same, and therefore extremely disagreeable; and that when periods are patched and studded up with words of short and few syllables, they are always destitute of grandeur.

Blemishes of this kind are to be found even in Cicero; for even in Cicero blemishes they are. "Consulatū peteres, &c.—per municipia, coloniasque Gallia, a quo nos tum, cum, &c." *Philip.* 2. And again, "A Marcō Antonio, quod fas non est, rex Romæ constitueretur." *Ibid.* The cadence here is excellent; but that whole clause, *quod fas non est*, made up of monosyllables, has none of that deliberate gravity, which became him, who was pleading before the Conscript Fathers. But, *operi longo fas est obrepere somnum: (Har.)* and it is more profitable, as well as pleasing, to admire the excellencies of a good man, than to carp at his failings.

EXCEPTIONS.

Though monosyllables in general are to be excluded from the cadence, yet there are occasions on which the period may end abruptly; and then monosyllables in the cadence are to be preferred.

1. When the subject is any thing that happened suddenly, or very speedily.

2. When indignation is expressed.

3. When the subject is any thing futile or contemptible.

All this, Taubmann, in his excellent commentary on Virgil, has thus exemplified, from that divine poet, and from Horace, in *Æn.* 5, v. 481.

Excep. 1.) “*Sternitur, exanimisque tremens procumbit humi bos.*”

“Incomparabilis hic versus est; quem Servius incogitativissime (modò Servii id est scholion) pessimam vocat, quòd terminatur monosyllabo. Utrum enim malis? Huncce, an,

“*Sternitur, exanimisque tremens bos corruit ictu.*”

“Ita, *Æn.* 1.

Excep. 1.) “*Dat latus : insequitur cumulo præruptus aquæ mons.*”

Potuisset sic,

Dat latus : insequitur tumidis mons incitus undis.

“Verùm, ut corruit taurus; ut confluit in unum montem mare; ita corruit versus in monosyllabum, copia multarum syllabarum in unam syllabam coacta. Sicut et in illo, *Æn.* 2.

Excep. 1.) ————— “*Ruit oceano nox.*”

Item, *Æn.* 4.

Excep. 2.) ————— “*En ! hæc promissa fides est ?*”

Concerning this instance of *Excep.* 2. the commentator says, “*Quid illo acrius ?*” and here, i. e. *Æn.* 5, 481.

“Nihil enim aptius indignationi, quam oratio desinens in monosyllabum. Vel evolve Demosthenis orationes. Horatius quoque, quum e magnis captis futile poema exiturum stomacharetur, ex prolixis vocibus eduxit monosyllabum;”

Excep. 3.) “*Pasturient montes, nascetur ridiculus mus.*”

"Videatur Scalig. l. 4, c. 48, et J. Douza prædican. in Tihull. c. 9, item Erythræus, et Corn. Valerius, Lipsii doctor."

4. Fear, while it agitates the mind, convulses also the body, throws it into an universal tremor, and robs one of his breath, so that he even pants for want of it.— Fear, I say, thus affecting the speaker, is naturally expressed in short and broken terms. When the enraged father in the play exclaims, "*Age Pamphile ; exi, Pamphile ; æquid te pudet ?*" the son, alarmed by that angry summons, hastily inquires, "*Quis me volt ?*" and then, abashed by the unexpected appearance and the frowns of his dread parent, he fearfully exclaims, "*Perii : pater est.*" *Ter. Andr.*

On such occasions, next to monosyllables, which do not always occur, words of few syllables may be preferred, and likewise brachysyllables, i. e. words of syllables short in quantity. After this sort, the poet, from whose works may be instanced every thing that is beautiful, represents Jupiter dispatching Mercury in all haste to Carthage :

"*Vade age, nate, voca Zephyros, et labere pennis :*" and thus Queen Dido in a frenzy ; when she bids her people to pursue the treacherous lover, and destroy his fleet :

—————" *Ite ;*
"*Ferte citi flammæ ; date vela ; impellite remos.*"

and immediately the distracted Princess seems all at once to recollect and correct herself ;

"*Quid loquor ; aut ubi sum ?*"

and thus in the 9th *Æn.* v. 37, Caius exclaims to the Trojans in Italy, from the rampart of their beleaguered town, when he sees the enemy approaching,

"*Ferte citi ferrum, date tela, scandite muros.*

"*Hostis adest, oja.*"

Anger, as we have seen, though it swells itself, is notwithstanding well expressed in short and hasty terms.

"*Non feram, non patiar, non sinam,*" says the Roman Consul (Cic.) to the traiterous Catiline. And elsewhere to the object of his resentment, "*Tu vero quis es ?*" As Horace says, "*Ira furor brevis est,*" anger is madness while it lasts ; and madness vents itself in hasty mood.

5. When in Cicero, without any regard to the import of words, a clause or sentence ends with a monosyllable, there is then generally respect paid to the measure of the cadence : for that monosyllable, much oftener than otherwise, forms with the preceding syllable either a synalepha, or an ecthipsis, or the foot iambus. The same may be remarked in other polite writers, but I quote Cicero as the sum of all.

I.

SYNALEPHA.

“ Quæ nota domesticæ turpitudinis non inusta vitæ tuæ est ? ”

“ Quoties jam tibi extorta est fida ista de manibus ? ”

“ Quoties verò excidit casu aliquo, et *elapsa est* ? ”

“ Jacet ille nunc, prostratusque est. ”

“ Quæ cædes per hosce annos sine illo *facta est* ? ”

II.

ECTHLIPSIS.

“ Intus inclusum *periculum est*. ”

“ Intus est hostis ; cum luxuria nobis, cum amentia, cum scelere *certandum est*. ”

“ Totum hoc quantumcunque est, quod certe *maximum est, totum est*, inquam, tuum. ”

III.

IAMBUS.

“ Jacet *ille nunc*. ”

“ Quoties consulem interficere *conatus es* ? ”

“ Adventu tuo ista sublellia vacua *facta sunt*. ”

“ Nullum flagitum *sine te*. ”

“ Repente præter opinionem omnium *confessus est*. ”

In this iambic cadence the long and full sound of the last syllable in a manner absorbs and swallows up that of the syllable preceding, which, being passed very lightly over, dies upon the ear : the last syllable then becomes so closely attached even to the penultima of the word preceding, as in utterance almost to coalesce with it, and so eludes that objection which from the present rule would otherwise lie against it.

In like manner, and much more, is a monosyllable in the cadence softened, when attracted to the foregoing word by synalepha or ecthipsis; that is, if we might speak now, as it is reasonable to suppose the Latins did occasionally, uttering the latter word as if it were really a part of the former; just as in English we occasionally say, when at the same time we might or might not write, *shan't*: for *shall not*, *he's* for *he is*, *you're* for *you are*, &c. I say *occasionally*, not always, but merely to avoid any extraordinary harshness; as, "*Quæ cades per hosce annos sine illo fact' est*, or *facta' st*?" "*Cum scelere certand' est*, or *certandum' st*;" for so we frequently find it actually written; "*Scelus, inquam, factum' st*." *Plaut. Mostell. et alibi passim*. Nay, the final *s*, and the vowel before it, used very commonly to undergo the same elision; as,

"*Doctu'*, fidelis, suavis homo, *facundu'*, suoque

"*Content'* atque beatus, scitus *facunda* loquens in

"*Tempore, commod'*, et verborum vir paucorum."

Enn.

"*Limina tectorum, et medi'* in penetralibus hostem."

Virg.

"*Inter se coisse vir'* et decernere ferro."

Id.

The common reading of these two lines in Virgil differs indeed from this, having *medium* in the first, not *medi'*, and in the second *viros*, not *vir'*, *cernere*, not *decernere*. But Pierius, Servius, J. Louis (Ludovicus) de la Cerda, and Taubmann, though they do not absolutely reject the common reading, yet all agree that many ancient copies justify the other, nay, almost all the ancient copies; and that Priscianus, Aldus, Pimpontius, Scaliger, and others, approve of the other reading. Thus formerly was written *omnibu'* for *omnibus*, *aju'* for *ejus*, *quisqui'* for *quisquis*. And thus, which is more in point, Lucretius, who yields to none in elegance of expression, frequently drops the letter *n*; as, "*Equoru'* duellica proles," and plainly shews that this elision might be occasionally used or not; as in this verse of his,

- o o | - o o | - o o | - o o | - o o | - -

"*Corporum officiu'* est quoniam premere omnia deorsum."

I conjecture that the *u* also in *officiu'* should be dropped.

Than this, I know of no other way to account for the frequent use which Cicero and other polite men made of such cadences as are here spoken of; and which, unless read as I suppose they sometimes were, may be as harsh and inelegant as any ill-formed cadence can be. The very terms, *Synalepha* and *Ecthipsis* favour the supposition, the former meaning *connectio*, i. e. *a larding or cementing together*, the latter *elissio*, *a cutting or striking off*; because by these figures a vowel, or a consonant, or both at once, may be cut off, that two syllables may coalesce and become one. This is what Quintilian has expressly taught us more than once. “*Nam Synalæpha facit, ut ultimæ syllabæ pro una sonent* ;” which he said to shew that the cadence of this period, *Nam ubi libido dominatur, innocentia leve præsidium est*, is a double anapest,

o o — | o o —

leve præsidii est. The word *sonent* here shews how the rhetorician himself read. Elsewhere he says, “*Nam et coeunt literæ, quæ Synalæphe dicitur, etiam leniorem faciunt orationem, quam si omnia verba suo fine cludantur*.” On which Turnebius thus comments, “*Apparet ex hoc loco, olim Latinos, more Græcorum, admisisse apostrophem, ut cum vocalis a vocali exciperetur. Id autem cum fit, dictio non clauditur suo fine : sed terminatur initio sequentis*.” Again says Quintilian, “*Atqui eadem illa letera m, quoties ultima est, et vocalem verbi sequentis ita contingit, ut in eam transire possit, etiam si scribitur, tamen parum exprimitur, &c.*” To which Ascensus adds, in his comment, “*Antiqui codices, Plautini præsertim, m ne scriptum quidem habent ; sed pro multum est, mult’ est, aut malui’ est.*”

The young scholar will not be offended at this long account of the nature of *Synalepha* or *Ecthipsis* (the same thing.) It all tends to shew the importance of the fifteenth rule, and of this fifth exception to it.

Postscript to Rule 15.

IN this rule we have considered the cadence as if confined to the last syllable only. We will now take it

in a larger view, as comprising several, even so many as the last six syllables of a period.

Measuring the full cadence, we may include the last three feet, if they be disyllables; the last two, if trisyllables, or a trisyllable, and a disyllable; or we may regard the last foot only, if it be a trisyllable; or if a mixed and compound foot. According to which, this Postscript will exhibit, in various scales, composed of many different measures, a large number of cadences, which, on the authority chiefly of Cicero and Quintilian, the learner is exhorted to imitate occasionally in his own writings. Not that he is to think himself confined solely to these cadences, as if these were the only good ones, and comprised all the harmony of the Latin tongue. These are but a specimen (such however as the greatest masters have recommended) nor is it meant, that he who writes must be forever weighing and measuring his syllables, in doing which whoever is wholly occupied, he cannot attend to what is still most important, good sense. A good writer will observe the conduct of a skilful horseman, who always keeps the reins in his hand, and is always on his guard; but he does not hold his horse forever on the menage; nor is he continually checking, directing, and over-ruling him, which would infallibly break his course, and probably bring him down.

A SPECIMEN OF CADENCES

For Latin Composition, approved of and recommended by Cicero and Quintilian.

I.

CADENCES OF THREE SYLLABLES.

1. *A Bacchie* ◡ — —
2. *A Cretic or Amphimacer* — ◡ —

Of this foot Quintilian says, *Creticus est initiis optimus et clausulis*. In a cadence he thus exemplifies it from Cicero, “*In conspectu Populi Romani vomere postulare.*” *Postulare* here is a trisyllable.

3. *A Palmbacchie or Antibacchie* — — ◡

The last syllable being common, this may, if we please, be stiled a Molossus, three long ; and may also be preceded by another Molossus, as we shall see presently.

4. *A Dactyl* - o o

Cludet et Dactylus, says Quintilian, *nisi cum observatio ultimæ Creticum facit* ; which is as much as to say, that a Cretic or Amphimacer forms a better cadence than a Dactyl ; because in general the final syllable should be really long, not merely *pro longa*. There is a vast difference, says he, whether the concluding syllable be really long ; or only reckoned so ; *Aures tamen consulens meas, intelligo multum referre, utrumne longa sit, quæ cludit, an pro longa*.

Quintilian admits of a Cretic or Iambus before a Dactyl, but no Spondee, and still less a Chorce.

5. *An Amphibrac* o - o

Quintilian allows of this, still insisting, however, that it were better to have the last syllable long. He gives *fuisse* as an instance ; but immediately adds, *Si non malui-
nus esse Bacchium*.

II.

CADENCES OF FOUR SYLLABLES.

6. *Paon Quartus* o o o -

Neither Quintilian nor Cicero approves of this cadence : but Aristotle, and his scholars Theodectes and Theophrastus, commend it much ; and indeed Quintilian allows it to be not without its respectable admirers, when he expresses his own disapprobation ; *Non me capit, ut a magnis viris dissentiam, Paon, qui est extribus brevis et longa*.

7. *Epitritus Primus* o - - -

We have here a Spondee preceded by an Iambus, or a Molossus preceded by a short syllable, a cadence, of which Quintilian thus expresses his good opinion ; *Apparet, Molossos quoque clausula convenire, dum habeat ex quo-
cunque pede ante se breven*.

8. *Epitritus Tertius* - - 0 -

This is a Spondee before an Iambus. *Sed et Spondeus Iambo recte præponitur. Quint.* And it may be observed, that this cadence is the reverse of the one preceding.

9. *A Choriambus* - 0 0 -10. *A Dispondee* - - - -

A cadence of two Spondees should consist of three words or members: for otherwise it would constitute in sound as well as metre the latter part of a Spondaic Hexameter: but what sounds well in verse is no more than jargon in prose, the genuine music of which is far superior to that of verse. In prose every kind of verse should be avoided; the jingle even of a hemistich should be excluded; and therefore the condition above is imposed by Quintilian on this cadence; *Duo Spondei non fere conjungi patiuntur; quæ in versu quoque notabilis clausula est; nisi cum id fieri potest ex tribus quasi membris.* Then from an oration of Crassus he cites this example, "Cur de perfugis nostris copias comparat is contra nos."

11. *Epitritus Quartus* - - - 0

We have here a Spondee followed by a Choree, a cadence commended and thus exemplified by Quintilian, *Nos possemus; et, Romanus sum.*

12. *Dichoreus vel Ditrocheus* 0 - 0 -

This Dichoree, or Double Trochee, notwithstanding the general position, that the last syllable should be long, forms that cadence which seems to have been more admired formerly than any other. Nothing, says Turnebius, can be more musical. Quintilian informs us, that it was much used in Asia; a sufficient proof of its being very soft and delicate. Cicero gives this instance of it from Crassus, "Patris dictum sapiens temeritas filii comprobavit;" and says that the people were so much delighted with the close of this period, as even to shout aloud with admiration; an instance, by the by, of republican gravity, and of what momentous objects may engage the attention of popular assemblies!

13. *Pæon Tertius* 0 0 - 0

14. *Pæon Primus* - o o o

Instances of this are given by Quintilian ; “ *Si potero : Dixit hoc Cicero.*” But such measures, he is careful to inform us, are better adapted to the beginning of a period, than the cadence, where (in the cadence) short measures do not well predominate, unless it be when the utterance ought to be quick and rapid, with but short rests or pauses between one period and another.

III.

CADENCES OF FIVE SYLLABLES.

15. *A Bacchic and Iambus* o - - o -

Or an Iambus before a Cretic. This, both by Cicero and Quintilian, is much celebrated, under the appellation of *Dochimus*. The latter says it is *stabilis in clausulis et severus* : of course well adapted to subjects of a grave and serious nature, when the cadence ought to be sedate and solemn. But Cicero says, the *Dochimus* is of so notable a measure, that it would be affectation to repeat it often.

16. *A Cretic and a Spondee* - o - - -

As, “ *De quo nihil dicam, nisi depellendi criminis causa.*” Cicero pro Cælio. This cadence is softer when comprised in one word, as “ *Archipirata* ; but more forcible when composed of several members, as “ *Criminis causa* : ” — “ *Quo nihil dicam.*” The Spondee is vastly well suited to an utterance grave and slow. It was much used by Demosthenes, that solemn orator ; and answers in its general use to *Adagio* in music ; while the Molossus, or rather the Dispondee, may correspond with *Adagio Adagio*.

17. *A Tribrach and Spondee* o o o - -

Quintilian commends this much for its softness, and exemplifies it in “ *facilitates—temeritates.*”

18. *An Anapest and Spondee* o o - - -

Quintilian allows this, without giving it much commendation. Speaking of the final Spondee, he says,

Potest, etiam si minus bene, præponi Anapæstus. His instance is from Cicero *pro Cæl.* “Muliere non solum nobili, verum etiam nota.” In our editions of Cicero, it is *sed etiam nota*: the cadence, however, is still the same, *etiam nota*.

19. *A Spondee and an Anapæst* — — 0 0 —

This is the former reversed; and Quintilian commends it for its softness. *Anapæstus—mollior fiet, præcedente Spondeo vel Bacchio.*

20. *A Spondee and a Bacchic* — — 0 — —

“*Bacchius et cludit, et sibi jungitur, “Venenum timeres, Vitat Choreum; Spondeum autem amat; ut non “Venena timeres;” sed, “Virus timeres.*” A Chorce should not precede a Bacchic in the close of a period; because such a juncture would form the cadence of an heroic verse;

— 0 0 — —

Venena timeres. But a Spondee preceding gives to the Bacchic more weight; *Virus timeres.* Here Quintilian teaches, that when any objection from quantity lies against a word, the measure may be improved by the choice of some synonymous term, and the sense remain entire, nay more forcibly expressed, as in his example of this cadence; because *venena* before *timeres* would not do, he took the synonyma *virus*. For this purpose the novice in the Latin tongue may have recourse to his *Gradus ad Parnassum*, which book I advise him to consult when he is writing prose, as much, or more, than when he is writing verse. The *Gradus* will aid him much in modulating his cadences, in selecting synonyms, and now and then a convenient sober-suited periphrasis, I say, sober-suited, like our own nightingale, tuneful, not gaudy.

21. *A Spondee and a Cretic* — — — 0 —

Quintilian condemns a Chorce before a Cretic; because such a juncture forms the cadence of an Iambic Pure. But he says, lengthen the last syllable of the Chorce, and you give it great weight; *fit plenum auctoritatis.*

22. *An Anapæst and Iambus* 0 0 — 0 —

23. *An Iambus and a Dactyl* 0 — — 0 0

Chudet et Dactylus—: Habebit ante bene Creticum et Iambum, Spondeum male, pejús Choreum. Quintil.

CADENCES OF SIX SYLLABLES.

24. Two Cretics — ˘ — — ˘ —

Creticus est initiis optimus—et clausulis.—Sed et se ipse sequitur, ‘Servare quam plurimos.’ Sic melius, quam Choreo precedente. Quintil.

25. An Anapest and a Cretic ˘ ˘ — — ˘ —

In the passage alluded to under the cadence next afore this, Quintilian, speaking of the Cretic in the close of a sentence, says, *Apparet verò, quàm bene eum præcedant, vel Anapestus, vel ille, qui videtur fini aptior, Pæon.* The difference between the Pæon here spoken of, viz. the Fourth, and an Anapest, before a Cretic, is, that the Pæon has one short time more than the Anapest; thus,

˘ ˘ ˘ — — ˘ —

26. Two Molossi — — — — —

Here are three Spondees for a cadence, notwithstanding an objection has been made to two, unless comprised in three members; for though two Spondees form the close of an heroic verse, it cannot be said properly that three Spondees do; because, in good heroics, whenever the fifth foot is a Spondee, the fourth is a Dactyl; otherwise there is such a sloth in the verse, as to give it much the appearance of prose (a circumstance which at once shews this cadence to be natural in prose) as in this of Virgil, *En. 7:*

Aut levæ ocreas lento ducunt argento;

in which verse not only the three indeed, but the four last feet, are Spondees, a metre by much too fullen for poetry. I have marked no other such verse as this in Virgil; and for this can offer only the occasion of it as an apology. It seems to me, that the *lento ducunt argento* here is well spoken of the work in which the artists of Atina, Tybur, and the other three towns, were some or

other engaged against the impending war; and that the verse altogether is no bad representative of the yielding, yet not too lithe, nature of silver. If any critic, more severe, should say to this,

*Turpia decipiunt cæcum vitia, aut etiam ipsa hæc
Delectant; veluti Balbinum polypus Agnæ—*

I will only add, what follows next in the satirist, (*Hor.*)

Vellum in amicitia sic erraremus :

and acknowledge my partiality.

27. *Two Anapests* 0 0 — 0 0 —

Et Quidem optime est sibi junctus Anapestus, says Quintilian, and gives this instance of it, “*Nam ubi libido dominatur, innocentia leve præsidium est.*”

28. *A Bacchic and an Anapest* 0 — — 0 0 —

The rhetorician having said as above of the Anapest, adds, that it acquires more softness by having a Spondee or a Bacchic before it. *Mollior fiet præcedente Spondeo vel Bacchio, ut, si mutes idem*, “*Leve innocentia præsidium est.*”

29. *Two Bacchics* 0 — — 0 — —

Bacchius et cludit, et sibi jungitur; “Venenum timeres.” Quint.

30. *A Molossus and Antibacchic* — — — — 0

Having said as above of the Bacchic, Quintilian adds, *Contrarius quoque qui est, cludet (nisi si ultimam longam esse volumus) optimèque habet ante se Molossen: ut, “Et spinis respersum.”*

From the parenthesis here appears Quintilian's approbation of the twenty-sixth cadence, viz. two Molossi.

31. *A Bacchic and Antibacchic* 0 — — — — 0

This cadence is likewise commended by Quintilian, who, having said of the Antibacchic, *habebit ante se Molosson*, adds, *aut Bacchium*; and then follows this example, “*Quod hic potest, nos possemus.*”

32. *A Cretic and a Dactyl* — 0 — — 0 0

Cludet et Dactylus, nisi cum observatio ultimæ Creticum facit, ut, Muliercula nixus in litore.” *Habebit ante bene Creti-*

cum, et Iambum, Spondeum male, pejus Choreum. Change the position of *nixus* in this example, and the whole cadence will be illustrated ;

— o — | — o o
 “ *Nixus Muliercula in litore.* ”

RULE 16.

“ **S**O far as other rules and perspicuity will allow, in the arrangement and choice of words, when the foregoing ends with a vowel, let the next begin with a consonant ; and *vice versâ*. ”

By this rule, and the six next following, the learner will be directed in the choice of his words, as well as in the position of them.

Among Quintilian's strictures on composition, one is, that by a concurrence of vowels sometimes the diction chaps and gapes, is interrupted, lags and labours, (*Tum vocalium concursus : qui cum accidit ; et interficit, et quasi laborat oratio*) because the uttering of two or more vowels, when they come together, causes sometimes an unpleasant, sometimes a painful, distention of the mouth ; “ *Patria est* ” — — “ *pulchra oratione aëlia omnia ostentare.* ” — That elegant author, Isocrates, so cautiously avoided this concurrence of vowels between words, that in him you shall hardly find an instance of it. His scholars, indeed, Theopompus especially, were censured both by Demetrius Phalerius and by Quintilian, for being too nice and scrupulous in this respect ; for sometimes the Synalepha has a wonderful effect in giving softness, and sometimes grandeur, to an expression ; and therefore Cicero and Demosthenes, far from despising, made a moderate use of it in their discourses, still testifying, however, a general regard to what this rule enjoins.

We who walk, as it were, in foreign ground, must use extraordinary caution in this respect, or incur the imputation of a loose and negligent style. Such was the caution anciently used to obviate the meeting of a plurality of vowels in any manner, that when in the same word several concurred, either one of them was cut off by an apostrophe, or else one of them, viz. the final, was supplanted by a consonant ; of which it will be worth while to remark several instances.

1. *One Vowel dropped.*

1. *Die* for *dici*. As, "*Libra die somnique pares ubi facerit horas.*" *Virg.* "*Vides jam die multum esse.*" *Plaut.* "*Sed medii post castra die.*" *Manil.* "*Ad primi radios interitura die.*" *Ausen.* "*Et jam die vesper erat.*" *Sall.* "*Decima parte die.*" *Id.*

2. *Facie* for *faciei*, so used both in the gen. and dat. cases by Lucilius, quoted by A. Gellius, 9, 14.

3. *Fide* for *fidei*. "*Utque fide pignus dextras utriusque poposcit.*" *Ov.* "*Constantis juvenem fide.*" *Hor.* 3, 7. See both Bentleys on this text, and the old commentator in Cruquius.

4. *Dii* for *dici*. Aulus Gellius says, that, according to this, Virgil, *Æn.* 1, 640, wrote, "*Munera lætitiæque dñi,*" not *Dei quasi Bacchi*. Gellius is not singular in this, for neither Servius nor Pierius dispute it. Plautus, in *Merc.* has *dii* for *dici*.

5. *Famii* and *fami*, and *famei*, for *famici*, from *fames*, when used, as formerly, in the fifth declension. *A. Gell.* and his commentator.

6. *Pernicii*, *progenii*, *luxurii*, *specii*, *acii*, *facii*, both in the gen. and dat. instead of *perniciiei*, *progenieci*, &c. *A. Gell.*

2. *The final Vowel supplaccd by a Consonant.*

1. *Facies* for *faciei*. *Sic enim pleraque atas veterum declinavit: hæc facies, hujus facies.* *A. Gell.*

2. *Dies* for *dici*. *Id.* Who quotes from Ennius, "*Postremæ longinqua dies confecerit ætas.*" Cicero is also said to have used *dies* for *dici*. "*Verba sunt hæc Marci Tulli, Equites vero daturus illius dies penas.*" *Id.* The same Gellius likewise tells us (nor is he singular here) that Virgil, in the verse above cited, wrote, not *Libra die*, &c. but *Libra dies somnique*, &c.

But, by this rule, a collision of consonants must be no less generally avoided than a concurring of vowels. *Ceterum consonantes quoque, eaque præcipue, quæ sunt asperiores, in commissura verborum rixantur.* This is Quintilian's objection to a plurality of consonants. When many of them come together, they bring the teeth and lips into too long a contact, and produce a mumbling, or a hissing, or a chattering; or a rumbling noise; as, *Ars flu-*

diorum; Sextus Roscius; Rex Xerxes; Error Romuli; Bombax.

Some consonants are rougher and more difficult to be pronounced than others; we must take special care that they do not crowd together; such as c, d, f, g, k, l, n, q, s, t, x. These, it has been observed, are the last consonants children learn to articulate. They depend each on a separate action of the tongue; of course, when several of them meet, the movements of the tongue in uttering must be more complicate and difficult.

So careful were the Latins in old time to avoid the collision of harsh-sounding consonants, that, like the Greeks, they would sometimes drop the final consonant of a former word, that it might not impinge against the initial one of the word following. Thus we have seen in Ennius, *doctu'* for *doctus* before *fidelis*; in Lucetius, *equoru* for *equorum* before *duellica*. For *serenus fuit et dignus loco*, Lucilius wrote *serenu fuit et dignu loco*. For *diea hanc*, Cato would say *die hanc*. And for *et post?* interrogatively, quasi, *Quid tum postea?* we are told the Emperor Augustus used to say *E' po?* Hence the words *belli gerare* for *bellum gerere*; *pomeridiamus* for *postmeridianus*; *po' meridiem* for *post meridiem*; *pe' meridiem* for *per meridiem*; *potin'* for *potiusne*, &c. &c. Hence also it is, namely, to avoid a collision of consonants, that in the use of these prepositions, *a, ab e, ex*, we set *a, e*, before a consonant, *ab, ex*, before a vowel, as *a manu, e manu*; *ab ore, ex ore*.

Winkelman, in his History of Art, quoted by the Physiognomist Lavater, charges the northern nations with these defects, that they abound with monosyllables, and are clogged with consonants, the connecting and pronouncing of which is sometimes impossible to other nations.

RULE 17.

“**I**N general a redundancy of short word must be avoided.”

Etiam monosyllaba, si plura sunt, says Quinilian, male continuabuntur: quia necesse est, compositio multis ausulis concisa subsuliet. Ideoque etiam brevium verborumque nominum.

vitanda continuatio. Elsewhere, he compares the sound of many short words to the noise of a child's rattle, and condemns the frequent use of them ; *Ne, quod nunc maximum vitium est, brevium contextu resulent [syllabæ] ac sonum reddant pene puerilium crepitaculorum.*

But the occasion of this rule, and its exceptions, have been very fully enlarged on, and exemplified, in former pages, particularly under rule 15, and therefore it may suffice here to give one instance more of the awkward effect of many short words unseasonably heaped together.

“Do, quod vis, et me victusque volensque remitto.”

Æn. 12, 833.

This verse, notwithstanding its author, is a bad one.

RULE 18.

In general a redundancy of long words must be avoided.”

The reason of this rule may be inferred from what has been said in commendation of long words, that they give weight, and enstamp grandeur and solemnity on a discourse, when seasonably used for that purpose. But such a style does not suit all subjects ; and when it is injudiciously applied, the composition is spoiled by a vain pompotry, an idle affectation of magnificence, which is no more than bombast ; and which, retarding the expression is ill-qualified to quicken and give life to those ideas which the subject-matter should suggest. Great and swelling words unseasonably applied, shine not like stars, but glare like meteors, as Longinus says, when he charges Alexander's tutor, Callisthenes, with being too eager in the pursuit of elegance. Such terms, ill-applied, are not spirit but froth. Transgressing the preceding rule, we incur the censure of impotence ; and we may by a neglect of this become guilty of what the Grecian critic above-mentioned styles the most unpardonable offence a writer can be guilty of, that of soaring above the subject. Forced and unnatural images indeed, vain fancies, and an affectation of working on the passions, where pathos is not necessary, are the objects of his censure, and

not merely the *verbum dictum*, whether it be of few syllables or of many. But in treating, *de tyrocinio scribendi*, of the very elementary part of writing, it is requisite, by such rules as this and the foregoing, to caution boys against that abuse of language, which is in truth the beginning of, and, as young ideas shoot, may betray unpractised and unwary writers into, those very imperfections, of which Callisthenes and others censured by Longinus were guilty, namely, impotence and bombast.—The business of a boy at first is rather to express, than in his own mind to beget, ideas, they being first suggested to him. And knowing that words are the vehicles of thoughts, he must learn to convey the latter by words convenient for them, here laying the foundation of good writing, and remembering always, that whether the chariot be too heavy for the wheels, or the wheels for the chariot, in both cases the machine is ill-constructed.

The exceptions to this rule, viz. when long words may abound to advantage may be found among the exceptions to rules the nineteenth and twentieth, here following.

RULE 19.

“**I**N general there must be no redundancy of long measures.”

RULE 20.

“**I**N general there must be no redundancy of short measures.”

The long measure and the short have each their proper use and beauty; and it being on certain occasions only that the one is vastly preferable to the other, it follows, that on such occasions only the one should sensibly and glaringly abound above the other. We must consider what the subject requires; for a misapplied continuity of long times or short may be death to a composition. When the diction should be quick and lively, long measures will appear dull and heavy; when the topic requires strong expressions, and terms of weight and

gravity, then by the use of short syllables, if they are many, the style becomes weak, fluttering and halty. *Utrumque* [tempus longum et breve] *locis utile*. *Nam et illud, ubi opus est velocitate, tardum et segne; et hoc, ubi pondus exigitur, præceptis ac resultans merito damnatur.* Quint.

EXCEPTIONS TO RULE 19.

To express slow and majestic movements, great strength, awkward attitudes, difficulty, disdain, occasions of delay, &c. long words and long measures are judiciously suffered to abound.

1. The state and majesty of the queen of heaven are finely struck off by Virgil in those few words abounding in long syllables, of which eight are contiguous;

“*Asi ego, quæ divom incedo regina?*” *Æn.* 1.

Taubmann, admiring this passage, says it is *divina tum verborum tum pedum compositio, arte summa et judicio facta*.

2. The immense bulk of the cestus of Eryx, the huge strength of King Æneas in wielding such a mass, and withal the exertion necessary even in Æneas to do that, are thus exhibited by the same poet, *Æn.* 5:

“*Magnanimusque Anchisiades et pondus et ipsa.*”

“*Huc illuc vinclosum immensa volumina versat:*” where the length of the period (for this is but one clause) as well as of the words and measures, all serve to raise the description.

3. Behold the clumsy, unweildly gestures of the Cyclops labouring at Vulcan’s forge; *Georg.* 4.

“*Illi inter sese magna vi brachia tollunt.*”

4. In one long word, placed too where it ought to be, in the cadence, Cicero represents the slow proceedings of an ill-equipped fleet;

“*Evolarat jam e conspectu fere fugiens quadriremis,*” (thus far all is swift and rapid, as it should be, but) “*cum etiam tunc ceteræ naves in suo loco moliebantur.*” *In Verrem.*

5. And thus he astonishes us with the vast and inexpugnable firmness with which the brazen statue of Hercules in Agrigentum withstood the assaults of a lawless, impious rabble, who attempted to destroy it;

“Postea convulsis repagulis, effractisque valvis, demoliri signum ac vestibus labefactare conantur.——Horâ amplius jam in demoliendo signo permulti homines moliebantur. Illud interea nulla lababat ex parte : cum alii vestibis subjectis conarentur commovere ; alii deligatum omnibus membris rapere ad se funibus.” *Ib.*

The final cadence, *rapere ad se funibus*, including the last seven syllables, and reckoning the synalepha as one, is a Small Ionic and a Dactyl $\circ \circ - - - \circ \circ$, in which the short measures predominate, and fortunately ; for here we see the intemperate spite with which these rebel slaves were at last actuated, after so many vain and disappointed efforts to fulfil their wicked purposes.

6. In a beautiful manner using long words he (Cicero) describes the storms and commotions of the state, and other troubles by which his wishes were opposed, and himself debarred from study and retirement :

“Quam spem cogitationum et consiliorum meorum cum graves communium temporum, tum varii nostri casus fellerunt. Nam qui locus quietis et tranquillitatis plenissimus fore videbatur, *in eo maximæ moles molestiarum et turbulentissimæ tempestates exsisterunt.*” *De Orat.*

The whole passage here is well and seasonably supplied with long words ; but the last sentence is admirable beyond compare. *V. Rule 21, on this sentence.*

7. Young Chærea, upon the stage, in his unbounded admiration of one fair face, affects to disdain all other women in the world besides : to express which Terence has employed long words ;

“O faciem pulchram ! Deleo omnes dehinc ex animo mulieres :

Tædet quotidianarum harum formarum.” *Eun.*

8. Cicero insists that the cumbrous equipage with which Milo was attended, when he left Rome, proves that Milo had no intentions of attacking Clodius then on the way. Now mark the description of his equipage ;

“Cum hic insidiator, qui iter illud ad cædem faciendam apparasset ; cum uxore vheretur in rheda, penulatus, vulgi magno impedimento, ac muliebri et delicato ancillarum puerorumque comitatu.”

Who, that has ever so little ear, but is sensible, on the bare reading of this passage, that Cicero purposedly em-

ployed long words ; and that he crowded them one upon another, the better to express the multitude of attendants, men, women and children, who were more likely to encumber, than to be of service in a combat ? *Monf. Rollin, Belles Lettres.*

EXCEPTIONS TO RULE 20.

To express hurry, speed, passion of any kind, impatience, vehement indignation, great joy, &c. short words and short measures do properly abound.

1. In Virgil, to whom we are still indebted for beautiful conceptions and expressions on every occasion, and whose beauties shine with new lustre, as often as we cast our admiring eyes upon them, Jupiter thus dispatches his messenger to Carthage on an errand, which was to be communicated immediately to the Trojan Prince there ; *Æn.* 4.

“Vade, age, nate, voca Zephyros, et labere pennis.”

These are winged words, which run as Mercury should fly ; the god hastened by the zephyrs, the mandate by short measures.

2. By short measures, how wonderfully, how delightfully, has the incomparable bard described the velocity of his steeds ! *Æn.* 8.

“Quadrupedante putrem sonitu quatit ungula campum.”

3. And the rout of vanquished foes ! *Æn.* 11.

“Prima fugit, dominâ amissa, levis ala Camillæ :

Turbati fugiunt Rutuli : fugit acer Atinas :

Disiectique duces desolatique manipuli

Tuto petunt, et equis averſi ad mœnia tendunt.

Nec quisquam instantes Teucros letumque ferentes

Sustentare valet telis, aut sistere contra.

Sed laxos referunt humeris languentibus arcus :

Quadrupedumque putrem sonitu quatit ungula campum.

Volvitur ad muros caligine turbidus atrâ

Pulvis.”

In this passage, where the rout seems for a moment to cease by the vain efforts of the Rutuli to withstand, where also the force of the Trojans is most fully expressed (*Nec quisquam, &c.*) there the Dactyls are for a while

disused, and Spondees abound ; but the flight is instantly renewed, and with it the rapidity of the verse.

“ The velocity of a fast-sailing ship is thus in short measures described by Cicero in his pleadings against Verres ;

“ *Hæc Centuripina navis erat incredibili celeritate velis.—Evolarat jam e conspectu fere fugiens quadriremis.*”

5. And thus in short measures by Seneca (*Ep.* 1, 99.) the flight of faster-sailing time ;

“ *Respice celeritatem rapidissimi temporis : cogita brevitatem hujus spatii, per quod citatissimi currimus.*”

In these two passages every thing is rapid ; for though the words are long, the syllables are short ; and, as Mons. Rollin observes, there is a choice of the very letters here, most of which are smooth and liquid ; *Incredibili celeritate velis.—Celeritatem rapidissimi temporis.* The final cadence in the former of these passages is that so much admired of old, namely, a Dichoree,

— 0 — 0
quadriremis ; that in the other is a Cretic and a Dactyl, which, the Dactyl being last, is a quick measure, and commended, as we have seen, by Quintilian ; *cita-*

— 0 — — 0 0
tissimi currimus.

6. It was indignation that called forth that hasty mandate from Queen Dido ;

“ *Ite,*

“ *Ferte citi flammæ ; date vela ; impellite remos.*”

7. And the suddenness of her frenzy intermitting, that taught her in these short measures so abruptly to correct and interrogate herself ;

“ *Quid loquor ; aut ubi sum ?*” *Æn.* 4.

8. Cicero, impatient of delay, and eager all at once to drive Catiline from Rome, in terms exactly measured to the occasion, thus commands him into exile ;

“ *Egredere ex urbe, Catilina : libera rempublicam metu ; in exilium, si hanc vocem expectas, proficiscere.*”

— 0 — 0 0
The cadence here is Pæon Secundus, *pro-ficiscere* ; or it
— 0 0 — 0 0
may be measured by two Dactyls, *expec-tas, pro-ficiscere* ;

which, but on some such occasion as these exceptions treat of, might be objected to ; but they are here altogether applicable, and beautiful.

9. When, driven by the abashing eloquence of Cicero, Catiline had really left Rome, and by his exit had relieved that city from impending ruin, with what a tumult of joy does the Consul (Cicero) congratulate his countrymen on their escape !

“ Tandem aliquando, Quirites, Lucium Catilinam, furem audacia, scelus anhelantem, pestem patriæ nefariè molientem, vobis atque huic urbi ferrum flammamque minitantem, ex urbe vel eiecimus, vel emisimus, vel ipsum egredientem verbis prosecuti sumus. Abiit, excessit, evasit, erupit : nulla jam perniciēs a monstro illo atque prodigio manibus istis intra mœnia comparabitur.”
2, *In Cat.*

Here is alacrity in the very words ; no one can read them but with pleasure ; and this is the effect of those sprightly Dactyls, Pyrrhics and Trochees, which are so beautifully dispersed throughout this truly elegant and charming passage.

The cadence is an Amphibrac and a Dactyl, *mān-
o - o - o o*
a comparabitur, than which (not fit for general use) no cadence can be better qualified to express an effusion of joy.

RULE 21.

“ **T**HE last syllables of the foregoing word must not be the same as the first syllables of the word following.”

This is exactly Quintilian’s rule, whose words are, *Videndum etiam, ne syllabæ verbi prioris ultimæ sint primæ sequentis*. And by him the impropriety of like syllables concurring is thus twice exemplified from Cicero ;

“ Res mihi invisæ visæ sunt, Brute.” (*Frag. Epist.*)

“ O fortunatam natam, me consule, Romam !” (*Carmines*.)

The same objection lies against this of Ovid, in his fable of Daphne ;

“ *Crura secant sentes.* ”

That such expressions are faulty, our ears may readily enough inform us ; for in our ears they have the effect of stammering.

Several examples of this have been collected by different hands from Cicero. One passage, however, charged with being faulty in this respect, is in my opinion a fortunate transgression of the rule. It is a passage which we have lately ventured to admire.

“ *Nam qui locus, &c.——in eo maximæ moles molestiarum et turbulentissimæ tempestates exstiterunt.* ” *Orat.* 1, 2.

Moles Molestiarum here hath given great offence to all the annotators ; but it strikes me, that Cicero designedly used this expression, *maximæ moles molestiarum*, and likewise this, *turbulentissimæ tempestates*, the more strongly to intimate the disasters he complained of. By reiterating the same sounds, he dwells on the same idea, raises it, and seems to magnify the mass (*moles*) of those troubles and turmoils by which the times had been disturbed, and himself detained from enjoying that *otio cum dignitate* which he had before spoken of with so much rapture.

EXCEPTION.

We are at liberty then to transgress this rule, when by so doing we can impress more strongly an idea of that with which we would have the mind most affected ; and such expressions are peculiarly applicable and fortunate, when the subject is any thing monstrous, deformed or ugly, as in Cicero, *moles molestiarum*.

Rule 22.

“ **M**ANY words, which bear the same quantity, which begin alike or end alike, or which have the same characteristic letter in declension or conjugation, (many such words) may not come together.”

This likewise, in great measure, is Quintilian's rule; *Illa quoque vitia sunt ejusdem, loci, si cadentia similiter, et similiter definitia, et eodem modo declinata, multa jungantur.* He founds it on this good reason, that the very beauties of language are irksome, unless supported by that of variety. Variety is forever requisite to gratify the human taste; and, unless this be duly maintained, the discourse not only becomes fustian, by the sameness pervading it, but may sometimes be charged with affectation, which is worse than a coarse and inelegant style. *Virtutes etiam ipsæ tedium pariant, nisi gratia varietatis adjuncta.*—*Orationis compositio nisi variâ est, et offendit similitudine, et affectatione reprehenditur.*—*In universum autem, si sit necesse, duram potius et asperam compositionem malim esse, quam effeminatam et enervem.* Quint. Be the thoughts ever so fine, their lustre will be tarnished by such a style of writing as this rule condemns.

EXAMPLES.

I confess myself at a loss to exemplify this rule so aptly as I wish, it being more easy to find virtues than faults of any kind in the choice volumes of antiquity; and I would not seem to carp, when I could not justly censure, by adducing passages that are less applicable. Here are a few instances, which may serve in some degree to illustrate the rule; and, if they do it but imperfectly, the rule is evident, and may explain itself.

1. "Sed quo fata trahunt, virtus *secura* sequetur." Lucan.
2. "A tuis aris, caterisque templis, a tectis urbis, &c." Cic.
3. "His recentibus nostris vestrisque domesticis periculis." Id.
4. "Catilinae profectione omnia patefacta, illustrata, oppressa, vindicata esse videatis." Id.

In the first of these examples, the long hissing of *secura sequetur* is very unpleasant. In the others, too many words bear the same cadence; the syllable *is*, and then the letter *a*, are repeated too often. Such a diction is apt to run away with the ear, and leave the mind uninformed; like one who would see Garrick perform upon

the stage, and was amused, not with the rare talents of the comedian, but with counting how many times he walked across the stage, and how often he said *and* and *the*.

5. This reiteration in the beginning of words is still more offensive; as, *Judiciam judicum*; and *justi judicii Juniani*, cited, I think, by one of Quintilian's annotators to illustrate Quintilian's stricture on such expressions.

6. "Nam quoad longissimè potest *mens mea respicere spatium præteriti temporis*." *Cic.*

Mens mea is rather a trespass on the rule; but might have done pretty well, if *respicere spatium* had not followed: two errors contiguous cast a kind of sullen light upon each other, and so both become more glaring.

7. We have already censured the *crura fecent sentes* of Ovid; and still more censurable on the same account is this of Ennius;

8. ————" *Verborum vir paucorum*."

9. The first line of an Ode lately found in the Palatine Library at Rome, runs thus,

"*Discolor grandem gravat uva ramum*."

This Ode, addressed "Ad Julium Florum," and written in the sapphic metre, is by some ascribed to Horace, as if it were the thirty-ninth of the first book: another Ode, "Ad Librum suum," in the Alciac Metre, and found at the same place and time, they call the fortieth. But I must doubt, that *grandem gravat* could come from the tuneful pen of Horace: and since the former edition of this book was printed, I have learned, that a much more competent judge, the classical Dr. Ross, Bishop of Exeter, was equally unwilling to impute either of these odes to Horace. I have them written by his own hand on a blank leaf in R. Bentley's edition of Horace, with this following note of his Lordship's subscribed; "Has duas odas Horatio tributas et Romæ in Bibliotheca Palatina reconditas Caspar Pallavicini nuper detexit; quas ut Horatii esse credam, vix adduci possim." This has fallen into my hands since his Lordship's decease; which I am careful to add, lest I should seem to affect a correspondence with him on the subject of these odes.

Longinus condemns an expression of this kind in Herodotus, which, as I write to young scholars, I will exhibit here in Roman characters, "*Zesasees de tees thelasees.*" I must say, I admire this expression of the Greek Historian, as being no bad representation of the boiling and fermenting of agitated waters. If, however, it be faulty, the Greek only shall not bear the blame; it may be transferred into our own tongue, the English version of these Greek words being, *The seething sea, or, the sea seething.*

EXCEPTION.

The exception to this rule is as that to rule 21: The same sounds are judiciously returned upon the ear, because no less gratefully received by it, when thereby lively conceptions can be raised, and the picture, as it were, of that which is described or spoken of, seems to pass before the mind, and helps its contemplation. Such in my mind is the effect of that expression in Herodotus,

Zesasees de tees thelasees;"

and of that in Cicero,

"Moles molestiarum;"

and still more,

"Maxima moles molestiarum et turbulentissima tempestates exstiterunt."

For the same reason, who does not admire that redundancy of vowels, especially of the vowel *a*, in

"Galea aurea rubra;"

by which it was doubtless the very design of the Poet to distinguish Turnus above his chosen attendants in their approaches to the hostile town; to distinguish him by his golden helmet, that helmet in the description being in a manner conspicuous to the eye;

———"Maculis quem Thracius albis

"Portat equus, cristaq; tegit Galea aurea rubra."

Macrobius (*Saturnal.* l. 5, c. 1) admires and cites this same passage as an instance of the extraordinary eloquence of Virgil, particularly of what he styles "*siccum illud genus elocutionis,*" for which he tells us, Fronto was much noted; and by which, as he afterwards says, is not to be understood "*jejuna siccitas*" (far be such an im-

putation from him, who, in Macrobius's judgment, had not only all the eloquence of Cicero, but that too of the ten orators of Athens) but, if I understand him rightly, that which is simple and unlaboured, frugal but full, in which nothing, not even an epithet, is figurative or far-fetched, but every thing natural, perfectly appropriate, and even necessary, but no more. "*Tenuis quidam et siccus et sobrius amat quandam dicendi frugalitatem.*" Like the fair one in Horace, such a style is *simplex munditiis*: such here is the plain but pertinent portraiture of the Rutulian Warrior, not gaudy but magnificent: his is not the head-piece of Paris; it is the helmet of Turnus, and it is the helmet of a king.

A piece of advice, I meant to offer at the conclusion of the Postscript to Rule 15, but then suffered to slip my memory, I may subjoin here, viz. That young scholars, as soon as they have learned the Latin Prosodia, do scan cadences in prose writers with as much precision and nicety as they commonly do verses in Virgil and Horace. Nothing than this will more exactly form their ear to the genuine music of the Latin tongue: and being thus accustomed to take particular notice of the arrangement of words, the beauties of an author will become more striking to them, and themselves better qualified to imitate the same.

THE END.









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